

*What the
Luminaries Have
Narrated About
Not Going
to the Rulers*

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ما رَوَاهُ الْأَسَاطِينُ
فِي
عَدَمِ الْمَجِيئِ إِلَى السَّلَاطِينِ
لِلْإِمَامِ الْحَافِظِ جَلَالُ الدِّينِ السِّيُوطِيِّ

**WHAT THE LUMINARIES
HAVE NARRATED ABOUT
NOT GOING TO THE RULERS¹**

*By Imām al-Hāfidh
Jalāluddeen as-Suyūtī (d.911 AH/1505 CE)
Studied and edited by Dr Abū 'Alī Taha Busareeh*

*Introduced by Shaykh,
al-Muhaddith 'AbdulQādir al-Arna'oot
(rahimahullāh)*

Translated by 'AbdulHaq ibn Kofi ibn Kwesi al-Ashanti

¹ Abridged from Imam Jalāluddeen as-Suyūtī, Abū 'Alī Būsareeh (ed.), *Mā Rawāhu'l-Asāteen fee 'Adm il-Maji ilā's-Salāteen* [What the Luminaries Have narrated About Not Going to the Rulers], (Beirut: Dār Ibn Hazm, 1413 AH/1992 CE), pp.5-57.

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INTRODUCTION BY THE SERVER OF THE SUNNAH IN DAMASCUS, 'ABDULQĀDIR AL-ARNA'OOT

Indeed, all praise is due to Allāh. We praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allāh from the evil of our actions and from the evil consequences of our actions. Whomever Allāh guides, there is none to misguide him and whoever Allāh misguides there is none to guide him. I bear witness that there is no god worthy of worship except Allāh and I bear witness that Muhammad is the servant and messenger of Allāh. To proceed:

We are in a time wherein we are in need of understanding what the *'Ulama* and luminaries have mentioned in regards to not going to the (palaces and courts of the) leaders and rulers out of fear of being put to test by them by their worldly things. The intent of this is nothing but commanding the good and forbidding vice along with abstaining from what the leaders have in their hands.¹ Our brother for the sake of Allāh, Ustādh Abū 'Alī Taha Būsareeh at-Tūnisī (*hafidhabullāh*) has investigated what has been written in regards to this subject and has compiled a treatise based on the work of Imam as-Suyūṭī (*rahimahullāh*) entitled *Mā Rawāhu'l-Asāteen fī 'Adm il-Majī ilaa's-Salāteen* [What the Luminaries Have Narrated About Not Going to the Rulers].² He

¹ **Translator's Note:** The importance of this topic cannot be denied for a number of reasons, including the Salaf's dislike of pandering to the desires of the corrupt oppressive and transgressive rulers. At the same time though, the *Salaf* did not rebuke those pious leaders who tried their utmost to implement Islām and in fact these leaders are praised and held in high regard. Furthermore, some of the *ahādeeth* that are used by some of the contemporary Khawārij of the era, as mentioned within this book, are not only *da'eef* but also do not support *takfeer* of the rulers, revolt and assassination attempts! So as we shall see even though the *Salaf* greatly disliked going to see rulers, leaders and kings, at the same time the *Salaf* did not call to: speaking bad about the rulers from the pulpits and minbars; *takfeer* of the rulers; fighting the rulers; assassinating the rulers and all-out rebellion and coup attempts against the corrupted transgressing oppressive rulers.

An example of this type of deception, false reasoning and error can be seen in the following article from a *takfeerī* website which, after listing the statements of the *Salaf* regarding staying away from the leaders, proceeds to then make a ruling that rulers are apostates and have to be fought against!? Hereby trying to link the statements of the *Salaf* regarding staying away from the rulers to the revolutionary antics of the *khawārij*:

<http://sayyidoon.wordpress.com/2008/03/26/115%E2%80%99Cscholars%E2%80%99D-that-befriend-tyrants/>

Also here: <http://islamicsystem.blogspot.com/2007/07/various-ahadith-about-rulers.html>

Moreover, Dr Muhammad bin 'Abdillāh al-Mas'arī (head of the London-based CDLR), the Saudi dissident who uses absolutely anything he can lay his hands on to criticise the rulers, reels off *da'eef hadeeth* after *da'eef hadeeth* in his book *Muhāsabat ul-Hukkām* (1418 AH/1997 CE) with no checking or verification whatsoever, the book can be seen here and from pages 6-22 are the evidence for his lack of verification:

wisnusudibjo.files.wordpress.com/2008/03/fiqh-muhasabah-al-hukam.doc

² **Translator's note:** Dr Abu 'Alī Taha Busareeh has edited and verified a number of books, such as his Ph.d thesis submitted to *Zaytūnah University* in Tunisia in 1995 *al-Manhaj al-Hadeethī 'inda Ibn Hazm al-Andalūsī*

based this on two manuscript copies of the original text by Imam as-Suyūṭī and compared the two manuscripts and explained the differences between the two. Ustādh Abū 'Alī Būsareeh also wrote the sources of the hadeeth, the numbers of the verses of the Qur'ān and verified the Prophetic *abādeeth* with an academic verification utilising referral back to the sources of those *abādeeth*. He has also transmitted what the 'Ulama of hadeeth have mentioned in regards to those *abādeeth* based on the *qawā'id* (principles) of *mustalah* (hadeeth terminology) and according to what was said by the 'Ulama of *Jarh wa't-Ta'deel* regarding some individuals who have been transmitted from for certain hadeeth. In the same way Ustādh Abū 'Alī Būsareeh has also checked most of the narrations that the author (Imam as-Suyūṭī, *rahimahullāh*) mentioned and along with this explained the *abādeeth* based upon what the distinguished 'Ulama of hadeeth have noted. He has also explained some of the strange words via referral to the famous linguistic compilations and has provided biographies of some of the notables mentioned in the treatise just as he has mentioned the biography of Imam as-Suyūṭī (the author of the treatise) in his introduction.

We are in great need of the likes of this treatise during this era wherein many 'Ulama frequent the gates of the kings, leaders and rulers hoping to benefit from the worldly things that they possess. The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) informed about the likes of these when he said: “*Whoever goes to the gates of the ruler has been tested*”, for a slave (of Allāh) does not get any closer to a ruler in order to profit from his worldly things except that he has become further away from Allāh. Whoever assists a ruler in his *dhulm* (oppression) is not truly from the Ummah of Muhammad (*sallallāhu 'alayhi wassallam*) and whoever frequents them and takes from their dunya has actually taken more from his own deen, but whoever stays away from the rulers is safe and whoever mingles with them is destroyed. The 'Ulama of the past from the Sahābah, the Tābi'een and their followers abstained from what the rulers and leaders had in their hands and if they entered (their courts or palaces) they would command them to good and forbid them evil, along with exhorting them to fear Allāh by referring to the verses of the Qur'ān and the

(Dār Ibn Hazm, 2001), it was initially supervised by 'AbdurRahmān 'Awn; Abū Muhammad 'AbdulMun'im bin Muhammad bin 'AbdurRaheem bin Muhammad al-Khazrajī al-Ghranātī (aka Ibn ul-Faras, d.597 AH), *Ahkām ul-Qur'ān* (Beirut: Dār Ibn Hazm, 1427 AH/2006 CE); Imam al-Hāfidh Abu'l-Hasan Muhammad Ibn ul-Madhfar al-Bazār (d. 379AH), *Gharā'ib ul-Hadeeth Mālik bin Anas* (Dār Gharb ul-Islāmī); Abū Muhammad 'AbdulHaq al-Ishbeelī, *al-Jam' Bayna Saheehayn* (Beirut: Dār ul-Maghrib, 2003, 4 vols.), *tahqeeq* with Bashhār 'Awād Ma'roof; 'AbdurRahmān bin Sulaymān bin Maqbool Ibn Ahdal al-Yemeni, *Ahkām ul-'Azā'im wa'r-Raqā'* (Beirut: Dār Ibn Hazm, 1417 AH/1997 CE); 'Abdullāh bin Muhammad al-Batalyawṣī, *Mushkilāt Muwatta' Mālik bin Anas* (Beirut: Dār Ibn Hazm, 1420 AH); Imam Muhammad at-Tāhir ibn 'Ashoor (d.1394 AH), *Kashf ul-Mughṭī min al-Ma'āni wa Alfādh al-Wāq'ah fi'l-Muwatta'* (Tunisia: Dār Sahnoon, 1427 AH/2006 CE); Muhammad al-Misnāwī bin al-Mālikī al-Fāsī (d. 1136 AH), *Nusrat ul-Qabdh wa Radd 'ala man Inkara Mashroo'iyatahi fi Salāt il-Fard* (Beirut: Dār Ibn Hazm, 2007), *tahqeeq* with 'AbdulLateef bin al-Imām Bū 'Azeezī.

Prophetic *abādeeth* about their responsibilities over their people. For example, they would mention to the rulers for example the saying of the Prophet (*sallallāhu 'alayhi wassallam*) “*Each of you is a shepherd and each is responsible for his flock.*” The kings and leaders would listen to the advice given to them because they knew that those *'Ulama* did not want any money from them rather they wanted to absolve themselves from responsibility with Allāh. The editor of this treatise, may Allāh preserve and protect him, has mentioned the stories between the *'Ulama* and the rulers and how the *'Ulama* were honoured and respected with Allāh and with the people. They explained to the leaders that the scholar is to be visited and does not visit (rulers) and that the scholar has to be gone to and does not come (to see rulers). Al-Hasan al-Basrī (*rahimabullāh*) said, “*...withhold your hands from the blood of the Muslims, withhold your stomachs from the wealth of the Muslims and withhold your tongues from (speaking about) their honours. Do not sit with Ahl ul-Bida' (the people of innovation) and do not go to the kings who will corrupt your deen.*” Sufyān ath-Thawrī (*rahimabullāh*) said similar to this.

Salamah bin Dīnār said, “*In the past if the leaders sent someone to fetch the 'Ulama, the 'Ulama would not go to them, or if the rulers asked the 'Ulama, the 'Ulama would not make any concessions for them. The rulers would go to the 'Ulama at their houses and ask them there and within this was rectification for both the rulers and the 'Ulama.*” Sufyān ath-Thawrī said “*Knowledge will remain honoured until it is carried to the gates of the kings who take it for a small price, then Allāh will remove the sweetness (of knowledge) from their hearts.*”

All of this indicates the *fitan* and *fasād* that is within the *'Ulama* mingling with the kings, rulers and leaders if they intend (obtaining) their dunya, for whoever supplicates for an oppressor to remain has loved to disobey Allāh within His earth. So the student of knowledge has to look at the biographies of those glorious *'Ulama* in order to take their actions as an example.

The author of this treatise is al-Hāfidh as-Suyūṭī. He was pure, kind, righteous, pious and observant of his sustenance. The wealthy leaders would come and visit him and present wealth to him which he would reject. Towards the end of his life he secluded himself away in his homes and occupied himself with knowledge and authoring until he was afflicted with an illness which ended with his death in 911 AH, may Allāh have mercy on him. May Allāh reward the editor of this work with the best of rewards and increase him in success in order to produce more of the likes of these valuable treatises from the books of the Sunnah which are a light and blessing for the Muslims. We ask Allāh, the Most Blessed, to make this work sincerely for His Noble Countenance and our last supplication is that all praise is due to Allāh, the Lord of the Worlds.

Written by,

'AbdulQādir al-Arna'oot

The Server of the Sunnah in Damascus

1 Rajab 1411 AH (16 January 1991 CE)

Damascus

THE VIRTUE OF KNOWLEDGE AND THE 'ULAMA: THEIR STATUS, CHARACTERISTICS AND IMPORTANT QUALITIES

Indeed, all praise is due to Allāh. We praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allāh from the evil of our actions and from the evil consequences of our actions. Whomever Allāh guides, there is none to misguide him and whoever Allāh misguides there is none to guide him. I bear witness that there is no god worthy of worship except Allāh and I bear witness that Muhammad is the servant and messenger of Allāh. To proceed:

Allāh has elevated the affair of the *'Ulama* and has mentioned their affair and indicated this, He says in His Clear Revelation,

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“Allāh will raise those who have believed among you and those who were given knowledge, by degrees.”

{*al-Mujādilah* (58): 11}

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“Say, “Are those who know equal to those who do not know?””

{*az-Zumar* (39): 9}

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“He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.”

{*Baqarah* (2): 269}

Just as the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) explained the respect and nobility that Allaah has promised for the *'Ulama* in this life and the next. In *Sabeeh Muslim* from the *hadeeth* of

Abū Hurayrah (*radi Allāh 'anhu*) in *marfū'* form,¹ that “Whoever embarks on a way in order to obtain knowledge, Allāh will ease his way to Paradise.” In the hadeeth of Abū'd-Dardā' (*radi Allāhu 'anhu*) which is reported by Abū Dāwūd, at-Tirmidhī, Ibn Mājah, Ibn Hibbān in his *Saheeh* and al-Bayhaqī in his *asb-Shu'b*: “Indeed the angels spread out their wings over the student of knowledge out of pleasure from what the student has done. They ask for forgiveness of the scholar in the heavens and in the earth and even the fish in the waters seek forgiveness for him. The virtue of the scholar over the worshipper is like the virtue of the moon over all of the stars, for the 'Ulama are the inheritors of the Prophets. The Prophets neither bequeath the dīnār nor the dirham rather they bequeath knowledge. So whoever takes hold of it has acquired a great fortune.” At-Tirmidhī reported from a hadeeth of Abū Umāma al-Bāhilī (*radi Allāhu 'anhu*) that he said: the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) mentioned two men: one who was a worshipper and the other who was a scholar, he then mentioned who had more virtue, “The virtue of the scholar over the worshipper is like the virtue of me over the least of you...” Abū 'Īsā at-Tirmidhī said **“the hadeeth is hasan saheeh.”** Allāh with His Blessing and Virtue set a great reward and an elevated status for the sincere scholar which does not cease in this life, let alone in the afterlife. It has been authenticated from the Prophet (*sallallāhu 'alayhi wassallam*) from the hadeeth of Abū Hurayrah in *marfū'* form that: “When the son of Ādam dies his actions cease except for three: some charity that he gave, some beneficial knowledge that he left or a righteous son who makes dua'a for him.” It is found in the *Saheeh* of Muslim.

Allāh specified the 'Ulama over the rest of the believers and favoured them, teaching them the Book and the *Hikma* and giving them understanding of the *deen* and of the correct interpretations. So Allāh favoured them over the rest of the believers throughout all times and epochs. He raised them with knowledge and adorned them with *hilm*. By them (the 'Ulama), the *halāl* is known from the *harām*, the *haq* is known from the *bātil*, the harmful is known from the beneficial, and the good from the bad. Their virtue is great and so is their (potential) danger. They are the inheritors of the Prophets and the coolness of the eyes of the Righteous. Even the fish in the sea seek forgiveness for them and the angels spread out their wings over them in humility. On the Day of Judgement, the 'Ulama will be after the Prophets in intercession. Their gatherings bring wisdom and their actions admonish the people who are heedless. They are the most virtuous of the servants and they have the highest station of the *ṣubḥād*. Their lives are enriched and their deaths are a calamity. They remind the heedless and they teach the ignorant.

¹ A *marfū'* hadeeth is a hadeeth which has been reported by a companion and due to what is within the hadeeth is elevated to a saying of the Prophet (*sallallāhu alayhi wassallam*). [TN]

With their good manners they humble the defamers and with the beauty of their admonishment they bring back the negligent. All of their knowledge is needed and the correct (answers) to those who oppose them are also needed, obeying them with all good characteristics is obligatory and disobeying them is a sin. Whoever obeys them is guided and whoever disobeys them has been stubborn. They are the torch of the servants (*'ibād*) and the light of the lands (*bilād*), and they are responsible for the Umma. They bring about wisdom, they resist Shaytān and they cause the hearts of the people of truth to be enlivened and the hearts of the people of deviation to die. Their likeness in the earth is like the stars in the heavens which are used as guides in the darkness of the land and at sea...¹

Allāh obligated those who carry knowledge to benefit others with what they have learnt. Allāh in more than one verse dispraised the *yahood* for carrying knowledge without benefiting others with that knowledge. From what Allāh mentioned wisely was,

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“The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books].”

{*Al-Jumu'ab* (62): 5}

In the same way, it has been authenticated from the Prophet (*sallallāhu 'alayhi wassallam*) from the *hadeeth* of Abū Hurayrah, as reported by Abū Dāwūd, an-Nasā'ī, Ibn Mājah and al-Hākim, that he said: “O Allaah I seek refuge in you from four: from knowledge which does not benefit, form a heart that does not fear, from a soul which is not satisfied and from a supplication which is not heard.”² Al-Hāfidh Ibn Hibbān al-Bustī said:

The intelligent one does not occupy himself with seeking knowledge unless he intends to act according to it, because whoever strives in other than what we have described only increases in pride and arrogance, wasting and leaving (good) action. So his corruption could affect others more so than corrupting his own self, rendering himself as Allāh has said,

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“...and some of the burdens of those whom they misguide without knowledge.

Unquestionably, evil is that which they bear.”

{*an-Nabl* (16): 25}³

¹ From the words of Imām al-Ājurī in his valuable book *Akhlāq ul-'Ulama*, pp.33-35.

² Al-Hākim declared it Saheeh and adh-Dhahabī agreed.

³ *Rawdat ul-'Uqalā*, p.35

Then Allāh mentions it as being the most obligatory spread and conveyance of knowledge to the people when He mentioned in His Clear Revelation,

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“And [mention, O Muhammad], when Allāh took a covenant from those who were given the Scripture, [saying], “You must make it clear to the people and not conceal it.”

{*Āli-‘Imrān* (3): 187}

Al-Hāfidh Ibn Katheer ad-Dimishqī (*rahimahullāh*) stated in his *tafseer*:

This is a chastisement from Allaah and a threat to the people of the scripture...also within this is a caution to the ‘Ulama not to traverse their way (i.e. the way of the people of the scripture) and then be afflicted as they were and not follow the way that they did. The ‘Ulama have to use that beneficial knowledge which is in their hands which lead to righteous actions, and they are not to hide anything...¹

What the Islamic Ummah is in need of today are ‘*Ulama* who comprehend the responsibility of knowledge and teach the importance that rests on their necks due to it in this life. The classifier of *Sirāj ul-‘Ibād wa Manār il-Bilād* stated:

Those who were bedazzled by the material development of the 20th century forgot their own heritage and forgot that they were the best Ummah in existence due to an important distinction – which is that they command to good and forbid the evil, yet before this they have *īmān* in Alāh,

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“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh.”

{*Āli-‘Imrān* (3): 110}

Evil and *bātil* does not raise its head except with the sleeping of the people of truth and those who command to good. Evil and *bātil* do not find any avenue in the reality of life except when the ‘*Ulama* abandon their importance and that time understandings change, the scales are turned, the truth is confused with falsehood and commanding good is confused with commanding evil. This is what we live through and we feel its effects within our societies which are established upon other than the guidance of Allāh.²

¹ Ibn Katheer, *Tafseer al-Qur’ān al-‘Adheem*, vol.1, p.347

Translator’s Note: For another English translation of the above refer to: http://www.qtafsir.com/index.php?option=com_content&task=view&id=3148&Itemid=888

² From the introduction to the book by Imam al-Ājūrī, Dr Fārūq Hamādah (ed.), *Akhlāq ul-‘Ulama*, pp.24-25.

From the most affirmed obligations on the people of knowledge, for which there is more reward, is for them to teach the people and spread the beneficial knowledge that Allāh has placed within their hearts. The *hadeeth* of the Prophet (*sallallāhu 'alayhi wassallam*) narrated by Zayd bin Thābit in *marfū'* form and reported by Ibn Hibbān in his *Saheeh* bears testimony to this: *"There are three things which should not leave the heart of a Muslim: sincere action for Allāh, advising the people in authority and adhering to the Jama'ah. Whoever makes the dunyaa his main aim, then Allāh will place poverty between his eyes and he will not achieve that of the dunyā except that which is written for him. Whoever makes the Hereafter as his main aim Allāh will bring his affair together and place his riches in his heart and the dunya will come to him submissively."*

Many *ahādeeth* have been relayed which severely forbid hiding knowledge as is mentioned in the famous *hadeeth* of Abū Hurayrah (*radi Allāhu 'anhū*) which has been reported by Abū Dāwūd, at-Tirmidhī (who graded it *hasan*), Ibn Mājah and authenticated by al-Hākim according to the conditions of the two latter, in *marfū'* form, *"Whoever is asked about knowledge (that he knows about) and hides it will be bridled on the Day of Judgement by a bridle of fire."*² From the most dangerous of sins which affect a person and lead to destruction in the Hereafter, is the lack of *ikhlās* (sincerity) in seeking knowledge. The first thing that one studying should give importance to and make his main aim is the ruin of the *dunya* and its ephemeral scraps. The student should be mindful of the punishment without taking into account the reward that Allāh possesses on the Day of Judgement. What testifies to this is the *hadeeth* of Abū Hurayrah in *marfū'* form: *"Whoever learns knowledge which is sought for Allāh's Countenance but does not learn it except for a worldly intent, will not find the scent of Paradise on the day of Judgement."*³ Reported by Ahmad, Abū Dāwūd and Ibn Mājah. So the intelligent one does not sell his fortune of the Hereafter with what he has intended by seeking knowledge due to the ruin of the *dunya* that will be obtained by doing this.⁴ Then Allāh cautions against approaching the wicked oppressive leaders and the sinful rebels by saying,

﴿وَلَا تَقْرَبُوا الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَعَدُوا لَهُمْ سَبًّا ۖ لَئِنْ لَمْ يَنْتَهِبُوا عَنْ مَا بَدَّلُوا عَنْ حَقِّ اللَّهِ يُفْتَنُوا بِهِ وَيُكَفِّرُوا بِهِ وَلَا يَتْلُوا جُزْءًا مِمَّا وَدَّعُوا مِنْهُ قُلْ إِنَّ اللَّهَ يَفْجَرُ عَنْهُمْ فَرَقًا ثُمَّ يُغْلَبُ عَلَيْهِمْ فَجَرًا ۖ وَكَذَلِكَ يَهْدِي اللَّهُ الْفَاسِقِينَ﴾

"And do not incline toward those who do wrong, lest you be touched by the Fire..."

{Hood (11): 113}

¹ See *Saheeh at-Targheeb*, no.85

² *Ibid.*, no.116

³ Al-Khateeb al-Tibreezī, *Mishkāt ul-Masābeeh*, no.227, authenticated by al-Albānī.

⁴ Ibn Hibbān, *Rawdat ul-'Uqalā'*, p.34

Not to mention co-operating with them and waiting at their doors, so then how about granting concessions to those rulers and issuing *fatāwā* for their own benefit yet contravene the Divine Upright Islamic Legislation?

Thus, the people of knowledge have to safeguard their knowledge from being a means to despicable aims and lowly ends and flattering the rulers, because this is humiliating that which Allāh has honoured and lowering it (i.e. knowledge) from its elevated position. How beautiful is the saying of Sufyān ibn 'Uyaynah, "I was given the understanding of the Qur'ān, but when I accepted money from Abī Ja'far I was deprived of that understanding. We ask Allāh for forgiveness."¹

I say: from the most beautiful things that I have come across in this issue is the extremely precious speech of the major cultivator of the *manhaj* of the *Salaf us-Sālih*, the Hāfidh, Imam Abū Bakr Muhammad bin al-Husayn al-Ājūrī (*rahimahullāh*). I will transmit some of it for the respected reader and I recommend referring to the book for the rest of what the Imam mentions in his beneficial book *Akhlāq ul-'Ulama*. It is a unique book in its subject-matter as al-Hāfidh Ibn Rajab al-Hanbalī (*rahimahullāh*) highlighted. Imām al-Ājūrī noted, after mentioning the censured manners of those who Allāh has not benefitted with their knowledge:

These characteristics and the likes can overpower the heart of the one whose knowledge does not benefit. These characteristics therefore manifest if his self loves nobility and position, loves sitting with the kings and the children of the dunya, loves to associate with them due to their pleasing standard with splendid houses and means of travel, servants, fine clothes, comfortable beds and tasty appetizing food. Such a (scholar) also loves people who visit his door, listen to his words and obey his orders. He is not able to do any of this except via being in the position of adjudication (judgement), so he seeks this position (of being a judge) and this is not possible for him to do unless he has surrendered his deen and humbled himself to the kings, their followers and their aides. So he serves himself over to them and even gives over his wealth to them. (Such a scholar) will also keep quiet about the manifest filth that occurs due to their evil within their homes, sayings and actions. Then, (such a scholar) will begin to beautify many disgusting things and exalt them based on his incorrect false interpretation, all in order to make himself look good to them (rulers). So when (this scholar) does this over a long period of time and corruption has become ingrained into him, they (the rulers or kings) appoint him to assume a position of adjudication (like a judge) and this is in fact slaughtering the scholar but without a knife! In this way, the scholar owes a great favour to them and he has to express his thanks to them (for giving him that position), therefore he goes to great lengths so as not to anger them which will result in them removing him from that position. Yet he is not bothered about angering his Kind Lord so he embezzles the wealth of the orphans, widows, the poor, the needy, the mines given for *wuqoof* (religious endowments), the

¹ From Dr Fārūq Hamādah's introduction to *Akhlāq ul-'Ulama*, p.28 by Imam al-Ājūrī.

wealth which is supposed to be for the Mujāhideen, the nobles (Ahl ush-Sharaf) of the Haramayn and the wealth that is meant to be for all of the Muslims to benefit from. However, he (such a scholar) uses this wealth for his clerk, chamberlain and servant! So he eats of the harām, feeds off the harām and thus, the evidence against him is increased.

So woe betide the one whose knowledge bequeaths such characteristics. This is a scholar who the Prophet (*sallallāhu 'alayhi wassallam*) sought refuge from and ordered refuge to be sought from. This is a scholar about whom the Prophet (*sallallāhu 'alayhi wassallam*) said, “*The people who will face the most severe punishment on the Day of Judgement is the scholar whose knowledge did not benefit him.*”¹

How beneficial is what was said by the Imam, al-Hāfidh, al-Hujjah, al-'Allāmat ul-Andalus, Abū Muhammad bin Hazm when he advised the 'Ālim in his treatise *Marātib ul-'Uloom*:

To be afflicted by associating with the Sultān (leader) is to be afflicted by a great calamity and it is presenting oneself to a vile danger in which one's deen and self will depart. (The scholar) is not to associate with him (i.e. the ruler) whatsoever as this will lead to ruin and to be ruined on account of an oppressed praiseworthy person who will be rewarded is better than being ruined due to an oppressive evil sinful and dispraised person remaining. It may be that his destruction will be swift or it may be delayed. But whatever the case there is no escape from ruin. So one should know that if the Sultān (leader) sees from him (i.e. the scholar) any tenderness on his deen and advises him in regards to that which does not affect his provisions, then he increases his trust in that scholar and is glorified in his eyes. But if, on the other hand, he (the ruler) sees him (the scholar) as covetous and affecting his immediate interests over his Hereafter then he has a bad opinion of him and does not trust him with regards to his own self, this is if he sees that he (the scholar) has a share in bringing about his (the ruler's) destruction.²

This is the speech of a scholar who assisted many states of the world and their dangers and he has life-long experience of adverse circumstances and what comes with that. Ibn Hazm (*rahimahullāh*) had the most knowledge of the people in regards to the manners of the kings and

¹ *Ahklāq ul-'Ulama*, pp.138-141. The hadeeth is reported by at-Tabarānī in *al-Mu'jam as-Sagheer* and by others and it is very *da'eef* (jiddan), see al-Albānī, *ad-Da'eef ul-Jāmi' as-Sagheer*, no.868.

Translator's Note: The hadeeth is *da'eef jiddan* due to Abū Salamah 'Uthmān bin Miqdam al-Burrī al-Kindī al-Basrī being in the *isnad*, Yahyā ibn Ma'een said about him “**Uthmān al-Burrī is nothing! He is well-known for lying and fabricating hadeeth.**” Ibn al-Mubārak said: “**He was a Qadari, and much of what he relays is unknown.**” Mentioned in *al-Meezan* by Imam adh-Dhahabī. Al-Jawzjānī also accused 'Uthmān al-Burrī for lying and Yahyā al-Qattān, an-Nasā'ī and ad-Daraqutnī all left him and did not report from him. It is reported by ad-Dārimī (vol.1, p.82) with an authentic *isnad* but as being a saying of Abu'd-Dardā' (*radi Allāhu 'anhu*).

² Dr Ihsān 'Abbās (ed.), *Majmū' ar-Rasāil Ibn Hazm al-Andalusī*, vol.4, p.76.

their characteristics.¹ So take his advice because despite its brevity it is very beneficial, inshā'Allāh.

¹ Hopefully Allāh will make it easy for me to complete my academic paper on Ibn Hazm's hadeeth methodology, indeed Allāh is the Supporter of success.

A MENTION OF THE VIEWS OF THE 'ULAMA REGARDING ENTERING THE COURTS AND PALACES OF THE RULERS

I view that it is important that I mentioned three points around this issue:

Firstly: What the majority of the Salaf viewed in their forbiddance of frequenting the gates of the rulers and staying away from them, al-Hāfidh Ibn Rajab al-Hanbalī (*rahimahullāh*) said:

Many of the Salaf used to forbid entering the courts and palaces of kings and also for those who wanted to command them to good and forbid them from evil. From those who forbade this were 'Umar ibn 'Abdul'Azeez, Ibn al-Mubārak, ath-Thawrī and other Imams...the reason for this was out of fear of the tribulation that comes with entering (the courts or palaces of) the rulers.¹

Then Ibn Rajab (*rahimahullāh*) explained this with what has been mentioned prior from al-Ājurri and what has been mentioned in this book by Imam as-Suyūti (*rahimahullāh*) within his indexing of the statements of the Salaf regarding this forbiddance.

Secondly: That there is a dislike of visiting the rulers which is the view of al-Hāfidh, az-Zāhid, al-Wā'idh, al-Murabbī al-Kabeer, Ibn Rajab al-Hanbalī and this appears in his following words:

From this matter also is that it is disliked to visit kings and approach them for this is door from which the 'Ulama of the dunya enter in order to achieve nobility and positions.²

Thirdly: That it is permissible to visit them as long as this is limited and restricted to certain conditions which are according to the view of some of the Salaf and Khalaf, and was the view of Mālik (*rahimahullāh*) and was also a view supported by the Imam of al-Maghrib Ibn 'AbdulBarr an-Nimarī al-Andalusī when he said:

It was said to Imam Mālik: "You visit the leader while they oppress and transgress? May Allaah have mercy on you! Where is the one speaking the truth?!"³ Imam Mālik said "It is the right of every Muslim or man that Allāh has made in his heart some knowledge and *fiqh* to go to the Sultān and command him to good, forbid him from evil and admonish him until it is clear to him that a scholar has entered his presence rather than someone else. As the scholar only enters (the courts and palaces of) the rulers in order to command him to good and forbid him from evil, so if it is for this reason then this is a virtue after which there is not virtue."⁴

¹ *Sharh hadeeth "Mā Dhi'bān Jā'i'ān"*, published in the margins of *al-Jāmi'*, vol.1, pp.216-218 by Ibn 'AbdulBarr.

Translator's Note: For an English translation of the above reference by Ibn Rajab al-Hanbalī see: Ibn Rajab al-Hanbalī, Badr 'Abdullāh al-Badr (ed.), Aboo Talhah Dāwūd Burbank (trans.), *The Evil Craving for Wealth and Status* (Birmingham: Al-Hidaayah, 1995), p.30.

² *Sharh hadeeth "Mā Dhi'bān Jā'i'ān"*, published in the margins of *al-Jāmi'*, vol.1, pp.216-218 by Ibn 'AbdulBarr.

³ Verified by Ibn Abī Hātim in *al-Jarh wa't-Ta'deel*, vol.1, p.30 and the similar is to be found in Qādi 'Iyyād, *Tarteeb ul-Madārik*, vol.1, p.207.

⁴ Ibid.

The Imam of hadeeth and *fiqh* in al-Maghrib during his day, Abū 'Umar bin 'AbdulBarr (*rahimahullāh*), may Allāh make Paradise his reward, said, after transmitting much in the way of *ahādēeth* and narrations forbidding going to the rulers:

All of this is in regards to the oppressive sinful ruler, but as for the just ruler who is virtuous then he should be visited, seen and supported upon righteousness which is the most virtuous action of goodness. Do you not see that 'Umar bin 'Abdul'Azeez only had the upright 'Ulama accompany him? The likes of 'Urwah bin az-Zubayr, Ibn Shihāb (az-Zuhrī) and others of the level. Ibn Shihāb (az-Zuhrī) used to enter (the court of) 'AbdulMālik and his sons after him. From those who also used to visit the courts of the rulers were: ash-Sha'bī, Qabeesah, Ibn Dhu'ayb, Rajā' bin Haywah al-Kindī, Abu'l-Miqdām (who was a virtuous scholar), al-Hasan, Abu'z-Zinād, Mālik bin Anas, al-Awzā'i, ash-Shāfi'i and a group (of scholars) which would be lengthy if all mentioned.¹ If a scholar is present with a ruler, depending on there being a need to do that, and says good and speaks with *'ilm* then this is good and seeking Allāh's Pleasure on the Day of Meeting. However such a gathering (of the scholar and the ruler) is a fitnah in most occasions and leaving such gatherings is safer.²

¹ So pay attention! [TN]

² Ibn 'AbdulBarr, *Jāmi' Bayān ul-'Ilm wa Fadlihi*, vol.1, p.227

BIOGRAPHY OF IMAM AS-SUYŪTĪ

HIS NAME, ASCRIPTION AND BIRTH

He is 'AbdurRahmān bin Abī Bakr bin Muhammad bin Sābiq al-Khudayrī, as-Suyūṭī, nicknamed “Jalāluddeen”, Abu'l-Fadl.

He was born in 849 AH and was raised as an orphan in Cairo after his father died when he was five years old. He memorised the Qur'aan when he was less than eight years old and then he memorised *al-'Umdah*, *Minhāj ul-Fiqh wa'l-Usool*, *Alfiyyah Ibn Mālik* and then preoccupied himself with 'ilm.

HIS SHAYKHS AND TRAVELS

He took *fiqh* and *nahw* (Arabic grammar) from a group of Shuyūkh and studied the *farā'id* from the 'Allāmah of the topic of his era, Shaykh Shihāb ud-Deen ash-Shār. He also read the Sharh of *al-Majmoo'* with him. Imam as-Suyūṭī also remained close to Shaykh ul-Islām 'Ilmuddeen al-Balqeenī and studied *fiqh* with him until the Shaykh died after which Imam as-Suyūṭī remained close to the son of al-Balqeenī and he gave as-Suyūṭī *ijāzah* to teach and give *fatāwa*, this was in the year 876 AH (i.e. Imam as-Suyūṭī was 27 years old at the time). Imam as-Suyūṭī also remained close to Shaykh Sharafuddeen al-Munāwī and benefited from him in *fiqh* and *tafseer*. He read hadeeth and Arabic language with the Shaykh, Imam Taqiuddeen ash-Shiblī al-Hanafī who wrote some commendations for as-Suyūṭī. Imam as-Suyūṭī also attended the gatherings of al-'Allāmah al-Kāfījī for fourteen years and gained from him the arts of *tafseer*, *usool* and meanings and he gave as-Suyūṭī *ijāzah*. In the same way, Imam as-Suyūṭī benefited from the lessons of Sayfuddeen al-Hanafī in *tafseer* and *balāgha*. The number of Shuyūkh that gave him *ijāzah*, and to whom he read and heard from, are 51, as he himself compiled as did his student ad-Dāwadī who arranged the names of his teachers alphabetically. Shaykh as-Suyūṭī travelled to Shām, Hijāz, al-Yemen, Hind (India), Maghrib (Morocco), Takroor (which is Chad)¹ and then finally settled in Misr (Egypt).

¹ **Translator's Note:** Dr Abū 'Ali Busareeh actually refers to this place as being “Takroorī” which is incorrect as actually the area was known as “Takroor” in Arabic and it did not refer to Chad rather it referred to where the Senegal valley and the Senegalese and Mauritanian border now is. It was an empire which flourished from 800-1285 CE and was a rival with the ancient Empire of Ghana. It embraced Islam in the 11th Century CE and may have sided with the Berber Almoravids (al-Murabitun) against the Ancient Kingdom of Ghana, which was located in what is now South-Eastern Mauritania, Western Mali and Eastern Senegal. It thus appears that the term “Takroor” by the time of as-Suyūṭī was a generic term for West Africa. See Umar al-Naqar, “Takrur the History of a Name”, *The Journal of African History*, Vol. 10, No. 3 (1969), pp. 365-374.

HIS MANNERS

He was pure, kind, righteous, pious and observant of his *riʒq*, the rulers and the wealthy would travel to him to visit him and present precious wealth to him and he would reject it. there was none like him to be seen during his time.

He called for *ijtihad* and at times was frank about this yet at other times merely suggested it.¹ This led him to have serious problems with some of his contemporaries who accused him of certain things,² especially al-Hāfidh as-Sakhāwī. It reached the extent that each of them authored writings against each other, the issue is well known.³

HIS WORKS

Imam as-Suyūṭī is well known for his abundant writings within all arts of the Islamic heritage, especially in regards to hadeeth, *tafseer*, *fiqh* and *usool*. However, from his works are those which vary between the size of just a page to voluminous works. The first book that he authored was *Sharh ul-Isti'ādhah wa'l-Basmalah* in the year 866 AH and he was seventeen years old at the time of writing it. What he mainly did within these books was to gather from various books and summarise well what he read, his good chaptering also indicated his great mind.

There are also a number of small writings that as-Suyūṭī authored which follow what was widespread during his time such as some Sufi ideas which are not correct and there is no doubt that these particular writings conform with what was common and thus as-Suyūṭī found for them *Shari'* justifications for what they had written and heard. Such as, the belief that Khidr is alive now, the use of the *subhab* (beads), affirming the existence of *abdāl*⁴ and *aqtāb*⁵ and the likes.¹

For more on this in relation to Imam as-Suyūṭī see: M. Sartain, "Jalal al-Din as-Suyūṭī's Relations with the People of Takrur," *Journal of Semitic Studies*, vol.16, no.2 (1971), 193-198. Also refer to the following article by John Hunwick on Imam as-Suyūṭī's meeting with Askiya Muhammad Toure (1442 - 1538 CE), the Soninke king of the Songhai Empire, in the journal *Sudanic Africa*, vol.2, (1991): <http://www.hf.uib.no/smi/sa/2Askiya.html>

¹ Muhammad Lutfi as-Sabbāgh, *Muqaddimat Tahdheer ul-Khuwās*, p.36

² As-Sakhāwī, *ad-Daw' ul-Lawāmi'*, vol.4, p.65

³ See ash-Shawkānī, *al-Badr ut-Tālī'*, vol.1, pp.328-335; Muhammad Lutfi as-Sabbāgh, *Muqaddimat Tahdheer ul-Khuwās*, p.42-47.

⁴ This is a Sufi term that they apply to "substitutes" and there are a number of fabricated *ahādeeth* regarding the *abdāl*. Abū Rumaysah from the UK has authored a beneficial research paper in English assessing the *ahādeeth* that are used and found that they were all *da'eef* and fabricated. The main scholars of hadeeth throughout the centuries have ruled such hadeeth regarding the so-called "abdāl" to be utterly weak and fabricated. The paper by Abu Rumaysah can be referred to here: <http://almuttaqoon.com/index.php?showtopic=265> [TN]

⁵ This is a Sūfī term which refers to Sufi "poles" or "axis" who the Sufis assign superhuman qualities, some of which are attributes which in Islam are only assigned to Allāh. [TN]

I say: contradictions, confusion, slip-ups and academic errors are sometimes to be found within these many writings, which sometimes result from hastiness in authoring, a lack of source-referral and a lack of verification, as has been noticed by all who conduct work on as-Suyūṭī's writings, as some editors have documented.²

From the best of what he authored was *Husn ul-Muhādharah*, *Tadreeb ur-Rāwī*, *al-Itqān fī 'Uloom il-Qur'ān*, *al-Mazhar fī 'Uloom il-Lughab*, *Hamu' ul-Hawāmi'* and other works, to the extent that his works which have been published from his classifications number 250 books.

HIS STUDENTS

From the most famous students of Imām as-Suyūṭī, then it is possible to say that the most prominent graduates from the school of as-Suyūṭī was the historian Imam ad-Dāwadī (d. 945 AH) the author of *Tabaqāt ul-Mufasssireen* and other works. Also the famous historian Ibn Iyyās the author of *Bida'i' uz-Zuhoor* (d. 930 AH). Also the Imām, al-Hāfidh Ibn Toolūn al-Hanafī (d. 935 AH), the author of *al-Fabāris* and of many other works. Likewise of his students were Imam ash-Sha'rānī the author of *at-Tabaqāt* who died in 973 AH.

HIS SICKNESS AND DEATH

As-Suyūṭī stayed away from the people and secluded himself in his house occupying himself with knowledge, research and authoring up until he fell ill with a sickness which went on for seven days and ended with his death. That was in Jumadā al-Awwal 911 AH (October 1505 CE), may Allāh have mercy on him.³

¹ From the introduction to the book *Tahdheer ul-Khuwās*, p.51 by Ustādh as-Sabāgh.

² See Ahmad bin as-Siddeeq al-Ghumārī, *al-Mugheer fī'l-Ahādeeth al-Mawdū'ah fī'l-Jāmi as-Sagheer*, pp.5-8; the introduction of al-Albānī to Saheeh and *Da'eef ul-Jāmi' as-Sagheer* and *Ahādeeth ad-Da'eefah*.

³ For the biography of Imam as-Suyūṭī see:

- ✓ As-Suyūṭī, *Husn ul-Muhādharah*, vol.1, p.335
- ✓ As-Sakhāwī, *ad-Daw' ul-Lāmi'*, vol.4, p.65
- ✓ Najmuddeen al-Ghazzī, *al-Kawākib as-Sā'irah fī A'yān al-Mī'at il-'Āshirah*, vol.1, p.226
- ✓ Ibn ul-Iyyās, *Bida'i' uz-Zuhoor*, vol.4, p.83
- ✓ Ibn ul-'Imād al-Hanbalī, *Shadharāt udh-Dhahab*, vol.8, p.51
- ✓ Ash-Shawkānī, *al-Badr ut-Tālī*, vol.1, p.328
- ✓ Siddeeq Hasan Khān, *at-Tāj ul-Mukallal*, p.349
- ✓ Khayruddeen az-Ziriklī, *al-Flām*, vol.4, p.71
- ✓ 'Umar Ridā Kahālāh, *Mu'jam ul-Mu'aliffeen*, vol.5, p.128

COPIES OF MANUSCRIPT TEXTS USED FOR EDITING THE BOOK

I relied on two written copies for this checking:

First copy:

It is found within a compilation of other manuscripts and numbered 11527 at the *Maktabah al-Ahmadiyyah*, the printing house of *Dār ul-Kutub al-Wataniyyah* in Tunisia. It is written on the back of the copy that it was drafted during the 10th Islamic century AH. It is written in a clear Eastern (Arabic) script and is 13.5 by 18 centimetres and each page has between 19 and 20 lines. The book begins on page 17 (of the manuscript copy) and ends on page 29. On the margins of the manuscript are some commentaries and topics which indicate the attention and knowledge of the copyist. At the end of the compilation it is mentioned: “al-Mubārak Mūsā bin Ahmad Zafiyāwī came across this book and it was written out by Mūsā bin Ahmad Ibrāheem Zafiyāwī, may Allaah forgive him and his parents, Āmeen.”

When I mention this manuscript copy of the book I refer to it with the letter ‘a’ (manuscript ‘a’).

Second copy:

This is also to be found within a compilation of manuscripts at the *Maktabah al-Ahmadiyyah* in Tunisia and is numbered 11328. The book of as-Suyūṭī is found between folio no.154/b up to folio 160/b and its size is 29.5 by 19.5 centimetres and there are 38 lines per page. It is written in the clear Maghribi script and it features some important words in red ink such as: “Al-Bukhaaree reported in *at-Tāreekh*...and I say.....”. This indicates that it began with a hadeeth which shows the thinking of the author. Towards the end of the document it is mentioned: “...on Monday 11 Safar 1057 AH.” The author of this compilation was Muhammad bin at-Tayyib “az-Zayn” or “al-Wazeer” as due to the smallness of the letters it was not clear to me what his name said. When I mention this manuscript copy of the book I refer to it with the letter ‘b’ (manuscript ‘b’).

Due to the preciousness of this book, and the importance of its subject-matter, a body of ‘Ulama have referred to it, such as Shaykh Murtada az-Zabeedī who used a fair portion of the book within his *Sharh of Ihyā ‘Uloom ud-Deen*¹ and likewise the historian Najmuddeen al-Ghazzī also metrically composed it and appended some additions to it,² in a number of instances Shaykh al-‘Ajlūnī refers to it in his book *Kashf ul-Khafā’*.³

¹ *Ithāf us-Sādat il-Muttaqeen*, vol.6, pp.124-145

² *Al-Kawākib us-Sā’irah*, vol.1, p.228

³ Vol.2, p.249

ASCRIBING THE BOOK TO IMAM AS-SUYŪTĪ

Some of those who have written biographies of as-Suyūṭī mention the book, such as al-Ghazzī in *al-Kawākib us-Saa'irah*,¹ this in turn was used by az-Zabedī and al-'Ajlūnī as has preceded and was mentioned by the author of the book *Maktabat ul-Jalāl as-Suyūṭī*.² The book (*Mā Rawāhu al-Asāteen*) in its content and style certifies that the book is ascribed to Jalāl as-Suyūṭī, to the extent that there is no room for doubt. As-Suyūṭī himself indicates to the existence of the book in an abridgement of it which is still in manuscript form.³

THE METHOD OF VERIFICATION

- a. I compared the two manuscript copies and explained some of the differences between the two, in the notes I have indicated any discrepancies in each of them.
 - b. I have checked the *ayāt* and numbered them.
 - c. I have academically checked and clearly verified the Prophetic *abādeeth* used and I have graded every hadeeth in order to clarify the authentic from the weak hadeeth where possible. I have also relayed the full chains of transmission and discussed these chains based on the statements of the Imams of *Jarh wa't-Ta'deel* and via referral to the views of scholars of hadeeth of the past who gave rulings on those *abādeeth*.
 - d. I have verified most of the narrations mentioned by the author in the book, if I do not find the narration in the source that as-Suyūṭī (*rahimahullāh*) has referred to then I have explained another source where the narration can be located.
 - e. I have explained some of the *abādeeth* based on what the explainers of hadeeth have mentioned. In the same way I have explained any strange words based on what the dictionaries state. I have safeguarded brevity in that and applied vowelization of words where necessary.
- ❖ I have added an introduction which speaks about the virtue of 'ilm and the 'Ulama in Islam and I conducted a brief study regarding the issue of going to the rulers. I presented the views of the majority of the Imams regarding the issue and I also

¹ Vol.1, p.228

² Dr Ahmad ash-Sharqāwī

³ *Ar-Risālah as-Sultāniyyah*, a copy within a set of manuscripts in the *Maktabah al-Wataniyyah* [National Library] in Tunisia, numbered '8863'.

presented a brief biography of as-Suyūṭī. I also placed various academic indexes at the end of this edit, research and study.

- ❖ The respected Shaykh, al-'Allāmah, al-Muhaddith, al-Faqeeh 'AbdulQādir al-Arna'oot (*hafidhabullāh*) reviewed this work, may Allaah make him benefit the Muslims and reward him with good.

Finally I hope from Allāh that He makes this work sincere for His Noble Countenance and for it to benefit the believers, and may all praise be due to Allāh firstly and lastly.

In the name of Allaah, the Most Beneficent, the Most Merciful,

This is *Mā Rawāhu'l-Asāteen fī 'Adm il-Majī ilā's-Salāteen* [What the Luminaries Have Narrated About Not Going to the Rulers]:

Abū Dāwūd reported,¹ as did at-Tirmidhī who graded the hadeeth as being *hasan*,² an-Nasā'ī³ and al-Bayhaqī in *Sh'ub ul-Īmān*⁴ from Ibn 'Abbās (*radi Allāhu 'anbūma*) from the Prophet (*sallallāhu 'alayhi wassallam*) who said:

¹ In *Kitāb us-Sayd* [Book of Hunting], Chapter on Constantly Following Hunting, vol.3, p.111, no.2859 and at the end of it “Whoever goes to the Sultān is tested.”

² *Kitāb ul-Fitan*, chapter no.69, vol.4, p.523, hadeeth no.2256 with the like wording of Abū Dāwūd who said at the end: “in the chapter the hadeeth is transmitted from Abū Hurayrah and this hadeeth is *hasan saheeh* from the hadeeth of Ibn 'Abbās. We do not know the hadeeth except via ath-Thawrī.”

³ In *Kitāb us-Sayd wa'dh-Dhibā'ih*, Chapter on Constantly Hunting, vol.7, pp.195-196 with the same wording as the other two (Abū Dāwūd and at-Tirmidhī).

⁴ With the wording “*whoever is attached to hunting is heedless...*” and the rest of the instances when the hadeeth is mentioned with this wording. He said: “Yahyā bin Sālih was the only one to report it with his isnad”, vol.7, p.47, hadeeth no.9402. As-Sakhāwī in *al-Maqāsid ul-Hasanah*, no.1132 ascribed the hadeeth to al-Bayhaqī.

I say: The hadeeth has been reported from Ibn 'Abbās via various routes such as: Ahmad in *al-Musnad*, vol.1, p.537; Abū Nu'aym in *Hilyat ul-Awliyā*, vol.4, p.72; al-Bayhaqī in *Sunan al-Kubrā*, vol.10, p.101; Ibn 'AbdulBarr in *Jāmi' Bayān ul-Īlm wa Fadlihi*, vol.1, p.198; Ibn 'AbdulBarr via Wakī' with the wording “whoever lives in the desert becomes harsh and whoever constantly goes hunting becomes heedless.” Adh-Dhahabī relayed the hadeeth in *Siyar 'A'lām un-Nubalā'*, vol.4, p.552 and said: “**Abū Mūsā is majhool**”. Shaykh Shu'ayb al-Arna'oot said in the *ta'leeq* that: “**Abū Mūsā is majhool but the rest of the men in the chain are thiqāt and it has supporting from the hadeeth of Abū Hurayrah with Ahmad in his Musnad, vol.2, p.371 and its sanad is hasan.**” Adh-Dhahabī said in *Meezān ul-'Ttidāl*, vol.4, p.578: Shaykh Yamānī is unknown and none relayed from him except ath-Thawrī, and he is possibly Isrā'eel bin Mūsā who is *majhool* and al-Hāfidh Ibn Hajar indicated his jahālāh in *Taqreeb ut-Tahdheeb*, vol.2, p.479. Ustādh as-Sabbāgh says in his commentary on *Mukhtasar al-Maqāsid il-Hasanah* (by az-Zurqānī), vo.1038, transmitting from al-Munāwī (who mentioned in *Fayd ul-Qadeer*, vol.6, p.153): “the hadeeth is reported from four, including Abū Mūsā who is not known at all.” Al-'Allāmah al-Mubārakfūrī said in *Tuhfat ul-Ahwadhī*, vol.6, pp.532-533: “Whoever lives in the desert becomes harsh” means: “becomes ignorant”, for Allāh says,

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“The bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what [laws] Allāh has revealed to His Messenger.”

{at-Tawbah (9): 97}

Al-Qārī and al-Qādī said:

«من سكن البادية جفا، ومن اتبع الصيد غفل، ومن أتى أبواب السلاطين افتت»

“Whoever lives in the desert becomes harsh, whoever preoccupies himself with following hunting becomes heedless and whoever goes to the doors of the rulers is tested.”

Abū Dāwūd related,¹ as did al-Bayhaqī² from Abū Hurayrah (*radi Allāhu ‘anhū*), from the Prophet (*sallallāhu ‘alayhi wassallam*) who said:

«من أتى أبواب السلاطين افتت»
 دنوا .

“Whoever lives in the desert³ becomes harsh, whoever preoccupies himself with following hunting becomes heedless and whoever goes to the doors of the rulers is tested. A slave (of Allaah) does not increase his closeness to the leader except that he increases his distance from Allāh.”

‘Jafā ar-Rajulu’ (“the man became harsh”) if he becomes hard-hearted and harsh and has neither tenderness nor goodness to his relatives. This is the condition of most of those who live in the desert regions due to their distance from the people of knowledge and also due to their lack of mingling with the people. As a result, their nature becomes that of wild animals. “Whoever hunts constantly becomes heedless” means he adhered to hunting and preoccupied himself with it, and becomes occupied with play and music. As for the word “heedless” then it means to be heedless from obedience, worship and adhering to the Jama’ah, in this way the person becomes akin to an animal or beast due to his distance from tenderness. “Whoever goes to the doors of the rulers is tested” means: whoever goes without a dire necessity or need for his going “is tested” (“Aftutina”), and this is in the passive form (*sīghat ul-majhool*) and thus means that the person (who goes to the rulers) falls into *fitna* (a test or predicament). For the person may agree with what the ruler says or does and excuse the ruler and this will be detrimental to the person’s *deen*, or the person could oppose what the ruler says or does and this will be detrimental to the person’s *dunya*. Al-Madhar said: the hadeeth means: whoever sticks to the desert and does not attend the congregational prayer, Jumu’ah, or the gatherings of the ‘Ulama has oppressed himself. As for the one who becomes accustomed to fun and music when hunting then he has become heedless because play and music renders the heart dead. As for the one who hunts for profit then the Sahābah allowed this as they used to hunt. Whoever goes to the rulers and compromises falls into *fitna*, but as for the one who does not compromise and advises the leader with good and forbids them from evil then his entering the (court or palace) of the ruler is better than *jihad*.

¹ In *Kitāb us-Sayd* [The Book of Hunting], vol.3, p.111, *hadeeth* no.2860, Abū Dāwūd said after relaying the *isnad*: “**Meaning the hadeeth of Musaddad who said: “whoever sticks to the leader is tested.” The remainder of the hadeeth is like it.**”

² In the *Sunan*, vol.10, p.101 and his wording was not preceded by anyone and he sufficed with indicating its *isnad* only in *Shu’b ul-Īmān*, vol.7, p.48, no.9404. Imam Ahmad relayed the hadeeth in *al-Musnad*, vol.2, p.440.

³ In the margins of manuscript ‘a’ it explains what is meant by the word ‘*badā*’ (“to live in the desert”). It refers to living in the desert areas and what is intended is heedlessness as one will jest in regards to matters related to his *deen* and *dunya* in most cases due to placing his trusts on hunting and play. I say: the hadeeth of Abū Hurayrah

Ahmad reported in his *Musnad*,¹ as did al-Bayhaqī² with an authentic chain of transmission from Abū Hurayrah (*radi Allāhu 'anhu*) that: the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

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“Whoever lives in the desert becomes harsh, whoever preoccupies himself with following hunting becomes heedless and whoever goes to the doors of the rulers is tested. A slave (of Allāh) does not increase his closeness to the leader except that he increases his distance from Allāh.”

Ibn 'Adiyy³ reports from Abū Hurayrah (*radi Allāhu 'anhu*) who said: The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

along with what has preceded from Ibn 'Abbās, and along with what will follow in another hadeeth from him also, may make it authentic, and with Allāh is success.

¹ Vol.2, p.371

² In the *Sunan* in the hadeeth of Ismā'eel bin Zakariyā' from al-Hasan bin al-Hakam an-Nakha'ī from 'Adiyy bin Thābit from Abū Hāzim from Abū Hurayrah in *Shu'b ul-Īmān*, vol.7, p.47, no.9403. Also al-Qadā'ī in the *Musnad* of Shihāb, no.339 with the wording *“Whoever lives in the desert becomes harsh, whoever preoccupies himself with following hunting becomes heedless and whoever goes to the doors of the rulers is tested.”* Reported by al-Bukhārī in *Kitāb ul-Kunā*, p.70, at-Tabarānī in *al-Mu'jam ul-Kabeer*, no.11030 from the hadeeth of Ibn 'Abbās. Ibn 'Adiyy in *al-Kāmil*, vol.1, p.312 via Ismā'eel relayed the hadeeth and said: **“I do not know anyone who reported the hadeeth except Ismā'eel bin Zakariyā and adh-Dhahabī said the same in *al-Meezān*, vol.1, p.229.”**

The hadeeth is relayed by:

- ✓ Ibn Hibbān, *al-Majrooheen*, vol.1, p.223
- ✓ al-'Ajlūnī, *Kashf ul-Khafā'*, vol.2, p.236
- ✓ Ibn Dayba', *Tamyyez at-Tayyib min al-Khabeeth*, p.168
- ✓ Muhammad Darwish al-Hoot, *Asnā Matālib fī Mukhālifat il-Ahādeeth il-Marātib* (Beirut: Dār ul-Kitāb al-'Arabiyyah, 1983 CE), p.286
- ✓ Ibn Tāhir al-Hindī, *Tadhkirat ul-Mawdū'āt*, no.768

Shaykh az-Zubaydī said in *It-hāf us-Sādh il-Muttaqeen*, vol.6, p.124:

You should know that whenever the “Sultān” is mentioned on these chapters the intent with that term is more generally than the Khaleefah and the Ameer. It is anyone who has power, authority and abundant possessions; this is whether he is followed independently or follows another leader.

³ In *al-Kāmil fī-d-Du'afā*, vol.1, p.468 within the biography of Bakeer bin Shihāb ad-Dāmighānī al-Handhalī with the wording: *“Jahannam seeks refuge from it”* and it also includes “Allāh is preparing it”, with the feminine *dameer* instead of the masculine and I think that this is a typo error in the print or mis-spelling (tas-heef). The end of the hadeeth also says: *“...a scholar who visits a Sultān or a worker (for the Sultān)...”*. Ibn 'Adiyy says about the isnad: **“Abu'l-Hasan al-Handhalī is majhool.”** Ibn Hajar in *at-Taqreeb*, vol.1, 107 says: “Munkar ul-hadeeth” and goes to lengths within his biography in *at-Tahdheeb*, vol.1, p.490. Therefore, the hadeeth is very weak and Allāh knows best.

«إن في جهنم وادياً تستعيز منه كل يوم سبعين مرة، أعده الله للقراء المرانين في أعمالهم TP¹PT وإن أبغض الخلق إلى الله عالم السلطان»

“In Jahannam is a valley which seeks refuge in Allāh seventy times a day which Allāh has prepared for those who recited the Qur’ān just to be seen in their actions. Indeed, the most detested creation to Allāh is the scholar of the sultān.”

Ibn Lāl reports,² as does al-Hāfidh Abu’l-Fatayān ad-Dahstānī³ in *Kitāb Tabdheer min ‘Ulama is-Soo’*, and ar-Rāfi’⁴ in *Tāreekh Qazwīn* from Abu Hurayrah who said: the Messenger of Allāh (sallallāhu ‘alayhi wassallam) said:

« إن أبغض الخلق إلى الله تعالى العالم يزور العمال »

“The most hated creation unto Allāh is the scholar who visits the workers (for the ruler).”

In the wording of Abu’l-Fatayān it says:

«إن أهون الخلق على الله: العالم يزور العمال»

“The weakest of creation unto Allāh is: the scholar who visits the workers (for the ruler).”

Translator’s Note: This weak and rejected hadeeth is used by the *takfeerīs* of the ‘Sayyidoon’ website in an article entitled “Then know that he is a thief”, it can be seen here: <http://sayyidoon.wordpress.com/2008/02/08/32then-know-that-he-is-a-thief/>

¹ In manuscript ‘b’ it states “bi A’mālihim” (“with their actions”).

² He is Abū Bakr Ahmad bin ‘Alī al-Hamadhānī the Imām and Shāfi’ī Faqeeh, he was born in 308 AH and heard much. He travelled greatly, memorised, he was a polymath (*mutafannin*) and authored a number of classifications in hadeeth science even though he was famed in *fiqh*. He also has a *Sunan* and a *Mu’jam us-Sahābah* [Compilation of the Companions], an-Nawawī said about him in *at-Tahtheeb*: “**Lāl: with an alif on the lām and then another lām on the scale of “Māl”.**” Al-Isnawī said: “**Lāl: with two lāms between the alif and it means: akhras (‘mute’), he died in 398 AH.**” For his biography see *Tāreekh Baghdad*, vol.4, p.318; *Tabaqāt ul-Isnawī*, vol.2, p.363; *Tahdheeb ul-Asmā’*; an-Nawawī, *al-Lughāt*, vol.2, p.195; adh-Dhahabī, *as-Siyar*, vol.17, p.75; *Shadharāt udh-Dhahab*, vol.3, p.151.

³ ‘Umar bin ‘AbdulKareem bin Sa’dawayh ad-Dahstānī ar-Ra’uwāsī, he was a Hāfidh and heard from al-Khaleelī and as-Sābūnī and compiled and classified, a significant amount of scholars relayed from him such as as-Silafī who gained an *ijāzah* from him. He was a prominent Imām within this field and was born in 428 AH and died in 503 AH. For his biography see *al-Ibar*, vol.4, p.6; adh-Dhahabī, *Tadhkirat ul-Huffādh*, vol.4, p.1237 and as-Suyūtī, *Tabaqāt ul-Huffādh*, p.451.

⁴ He is Abu’l-Qāsim ‘AbdulKareem bin Muhammad ar-Rāfi’ī from the senior Shāfi’ī scholars. He was born in 555 AH and relayed from many, those who relayed from him included al-Mundhirī and others and he was from those ‘Ulama who had *zuhd*, *wara’* and *taqwā*. Of his works are: *Tāreekh Qazween*, *al-Fath ul-Azeez fī Sharh al-Wajeez*, *Sharh Musnad ish-Shāfi’ī* and other works. He died in 623 AH and for his biography see an-Nawawī, *Tahdheeb ul-Asmā’* and *al-Lughāt*, vol.2, p.264; *al-Ibar*, vol.5, p.94; adh-Dhahabī, *as-Siyar*, vol.22, p.252-255; Ibn Shākir al-Kutabī, *Fawāt ul-Wafayāt*, vol.2, pp.7-8; al-Yāfi’ee, *Mirāt ul-Jinān*, vol.4, p.56; Ibn us-Subkī, *Tabaqāt ush-Shāfi’iyyah*, vol.8, pp.281-293; Jamāluddeen Abu’l-Mahāsin Ibn Tughrī Bardī, *an-Nujoom uz-Zāhidah*, vol.6, p.266 and Ibn ul-‘Imād, *Shadharāt udh-Dhahab*, vol.5, p.108.

Ibn Mājah² reports from Abū Hurayrah who said: the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

«إن أبغض القراء إلى الله تعالى الذين يزورون الأمراء»

“The most hated reciters (i.e. or scholars) unto Allaah are those who visit the rulers.”³

Ad-Daylamī reported in *Musnad ul-Firdaws* from Abī Hurayrah (*radi Allāhu 'anhu*) who said: the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

«إذا رأيت العالم يخالط السلطان مخالطة كثيرة فاعلم أنه لص»

“If you see a scholar mixing with a ruler often, then know that he is a thief!”⁴

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¹ On the margins of manuscript ‘a’ it is mentioned:

This and the likes, which are apparently absolute, depend on if the scholar visits them in regards to their matters with the evidence that it is most likely that he can make the ruler retract from his oppression and to advise him. In this instance this is not prohibited and may even be obligatory and this has to take into consideration the benefits for the creation and not to increase in visiting the ruler.

² In the introduction, in the chapter ‘*Inqitā’ bi’l-‘Ilm wa’l-‘Amal bihi*’, vol.1, pp.93-94, no.255

³ In the introduction, ‘*Bāb Intifā’ bi’l-‘Ilm wa’l-‘Amal bihi*’ [Chapter Benefitting from Knowledge and Acting by it], vol.1, p.94, *hadeeth* no.256. Tirmidhī transmitted the hadeeth in *Kitāb uz-Zuhd*, ‘*Bāb ma jā fi’r-Riyā’ wa’s-Sum’a*’, vol.4, pp.593-94, *hadeeth* no.2383. Tirmidhī said about the *hadeeth*: *hasan ghareeb*. Ibn ‘Adiyy also transmits the hadeeth in *al-Kāmil*, vol.5, p.1727 and says:

This hadeeth was relayed from Bakeer bin Shihāb ad-Dāmighānī from Ibn Seereen from Abū Hurayrah and the two narrations do not equalise at all. ‘Ammār bin Sayf has other than was has been mentioned and weakness is clear within his hadeeth.

Ibn ul-Jawzī relayed the hadeeth via his own route of transmission and then said:

This hadeeth is not authentic and Bakeer ad-Dāmighānī is Ibn Shihāb about whom Ibn ‘Adiyy said: ‘he has rejected ahādeeth...’

Al-Albānī said in *al-Mishkāṭ*, no.275, commenting on the statement of at-Tirmidhī in regards to the hadeeth:

This is what is mentioned in our copy of the Sunan and al-Mundhirī transmitted in at-Targheeb, vol.1, p.33 that: ‘the hadeeth is just ghareeb and trying to make it to be a good hadeeth is far from being correct, for ‘Ammār bin Sayf, who is ad-Dabbī, is weak from Abī Mu’ādh and his name is Sulaymān bin Arqam and he is matrook (left aside), so the hadeeth is very weak (da’eef jiddan).’ I say: Adh-Dhahabī transmitted some who had deemed ‘Ammār bin Sayf to be *thiqah* yet the majority have weakened him. See *al-Meezān*, vol.3, p.165 and *at-Tahdheeb*, vol.7, pp.402-403. Ibn Hajar said about ‘Ammār bin Sayf in *at-Taṭreeb*, vol.2, p.47: a weak narrator of hadeeth and he was a pious worshipper.

⁴ Mentioned in ad-Daylamī, *Firdaws ul-Akhbār*, vol.1, p.276, no.1077 and also in *Kanz ul-‘Amāl*, no.28973.

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Ibn Mājah reported¹ with a chain of transmission of trustworthy narrators (*thiqāṭ*)² from Ibn 'Abbās (*radi Allāhu 'anhu*) from the Prophet (*sallallāhu 'alayhi wassallam*) who said:

"Indeed a people from my Ummah will acquire understanding of the deen, recite the Qur'ān and say "we will go to the rulers and partake from their worldly riches and then leave them with our deen (in tact)", but this will not be, just as thorns do not bring forth anything except thorns. Likewise, their closeness to the rulers does not bring anything forth except sin (as Ibn as-Sabāh stated it indicates)."

At-Tabarānī reported in *al-Awsat* with a chain of transmission of trustworthy narrators from:

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Thawbān (*radi Allāhu 'anhu*), the freed slave of the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) asked him: "O Messenger of Allāh! Am I from the Ahl ul-Bayt?" The Messenger of Allāh was silent until Thawbān asked him for a third time and the Messenger of Allāh replied *"Yes, as long as you do not stand at the gate (suddah) of the leader or go to the ruler and ask him (for things)."*

Al-Hāfidh al-Mundhirī said in *at-Targheeb wa't-Tarheeb*:³

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The intent of the word '*Suddah*' here is the 'gate of the ruler' and the likes.

At-Tirmidhī reported and he authenticated it,¹

¹ In the introduction, '*Bāb Intifā' bi'l-'Ilm wa'l-'Amal bihi*' [Chapter Benefitting from Knowledge and Acting by it], vol.1, p.93-94, hadeeth no.255.

² As-Suyūṭī's statement "trustworthy narrators" was transmitted from al-Hāfidh al-Mundhirī and this expression is also used often by al-Hāfidh al-Haythamī, yet it does not prove the authenticity of the hadeeth as is oft-repeated in *'ilm ul-mustalah il-hadeeth*. Al-Hāfidh al-Būsayrī stated in *az-Zawā'id*: **"the isnad is weak, for 'Ubaydullāh bin Abī Bardah is unknown."** 'Ubaydullāh bin Abī Bardah is also ascribed to his grandfather who was Ibn ul-Mugheerah, Ibn Hajar in *at-Taqreeb*, vol.2, p.539 said that the hadeeth is *maqbool*.

I say: in the *sanad* is al-Waleed bin Muslim who, even though is a trustworthy narrator, made much *tadlees* as al-Hāfidh said in *at-Taqreeb*, vol.2, p.336. Thus, the hadeeth is *da'eef* and al-Albānī deemed it to be weak in *al-Ahādeeth ud-Da'eefah*, vol.3, pp.404-405, no.1250, he also some beneficial speech about the *tasāhul* (laxity) of ad-Diyā al-Maqdisi in *al-Mukhtārah* and it is good to refer to it.

³ Vol.4, p.244, no.3261.

as did an-Nasā'ī,² and al-Hākim who also authenticated it³ that: the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

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“There will be after me leaders, whoever enters to visit them, believes them in their lies and helps them in their oppression is not from me and I am not from him, and he will not be admitted into the Hawd. Whoever does not enter to visit them, does not help them in their oppression and does not believe their lies is from me and I am from him and such a person will be admitted into the Hawd.”⁴

¹ In *Kitāb ul-Fitan*, no.72, hadeeth no.2259, vol.4, pp.525-526.

² In *Kitāb ul-Bay'ah*, 'Bāb man lam ya'in Ameeran 'alā'dh-Dhulm' [Chapter: Whoever Does Not Aid a Ruler in Oppression] with the same *sanad* and text, vol.7, pp.160-161.

Translator's note: these dots are exactly as they are found in the original text and Dr 'Ali Busareeh did not explain this. However, the dots are probably due to either a blank space in the original manuscripts or an illegible piece of writing in the original manuscripts.

³ Via Mālik bin Maghwal from Abī Hafs from ash-Sha'bī from Ka'b ibn 'Ajjah, with similar wording in *at-Tirmidhī*, vol.1, p.79.

⁴ In the *Sunan*, vol.8, p.165 from the hadeeth of Sufyān from Abī Hafs from ash-Sha'bī from 'Āsim al-'Adawī from Ka'b ibn 'Ajjah and it has slight additional wordings, also see *Shu'b ul-Īmān*, vol.7, p.46, no.9397. *Tirmidhī* said **“the hadeeth is hasan ghareeb and I do not know of it except in the hadeeth of Mis'ar...”**

I say: the 'Āsim who is in the chain is ibn 'Abdullāh bin 'Āsim bin 'Umar bin al-Khattāb al-'Adawī al-Madanī and al-Hāfidh said in *at-Taqrīb*, vol.1, p.384: **“he is da'eef within the fourth level, he died at the beginning of the Abbasid state in 33 AH.”** The fourth level gained their narrations from the minor successors such as az-Zuhri and Qatādah as Ibn Hajar states in the introduction to his book *al-Ānif udh-Dhikr*, vol.1, p.5, and it is also not mentioned that 'Āsim narrated from Ka'b ibn 'Ajjah as it is doubtful that he even meet him let alone narrated from him as Ka'b died after 50 AH while he was about 70 years of age as mentioned by al-Hāfidh Ibn Hajar in *at-Taqrīb*, vol.2, p.135. So the chain is *munqati'* (broken) and additionally 'Āsim is a weak narrator. Refer to his biography in *al-Kāmil*, vol.5, pp.1866-1869; adh-Dhahabī, *al-Meezān*, vol.2, pp.353-354; Ibn Hajar, *at-Tahdheeb*, vol.5, pp.46-49.

In the other chain of transmission used by al-Hākim bin Maghwal from both Sufyān and Mis'ar, 'Āsim al-'Adawī is dropped from the chain and Ibrāheem ibn Yazeed bin Shareek at-Taymī Abū Asmā al-Kūfī is placed in the chain yet this does not prove anything as Ibrāheem is mudallis as Ibn Hajar clarified in *at-Tahdheeb*, vol.1, p.177 and in *at-Taqrīb*, vol.1, pp.45-46. Ibrāheem also narrated from 'Ā'ishah and Hafsah yet was not around during their time as ad-Dāraqutnī highlighted in al-Hāfidh al-'Ulā'ī, *Jāmi' ut-Tahseel*, p.176 and Ibn Hajar, *at-Tahdheeb*, vol.1, p.177. It is doubtful that Ibraheem heard from Ka'b as Ibrāheem died in 92 AH as mentioned in *at-Taqrīb*, vol.1, p.46, while 'Ā'ishah (*radi Allāhu 'anhā*) died in 57 AH as mentioned in *at-Taqrīb*, vol.2, p.606. Therefore, as mentioned previously the *hadeeth* in this route is a broken *hadeeth* (*munqati'*).

Ahmad reported,¹ as did Abū Ya'la² and also Ibn Hibbān in his *Saheeh*³ from Abū Sa'eed al-Khudrī (*radi Allāhu 'anhu*) from the Prophet (*sallallāhu 'alayhi wassallam*) who said:

« تكون أمراء تغشاهم غواش وحواش من الناس »

“There will be leaders who will be overwhelmed by cheats and insignificant people.”

Ahmad reported,.....,⁴

¹ In his *Musnad*, vol.3, pp.24-92 via two routes of transmission:

- the first via the hadeeth of Yahyā from Shu'bah from Qatādah from Sulaymān bin Abī Sulaymān from Abī Sa'eed al-Khudrī.
- The second via the hadeeth of Muhammad bin Ja'far from Shu'bah from Qatādah from Sulaymān, or Abī Sulaymān.

From the hadeeth of Hajjāj who said: Shu'bah narrated to me: a man from the Quraysh said, from Abī Sa'eed al-Khudrī.

² In his *Musnad*, vol.2, pp.404-405, hadeeth no.1187 and also vol.2, p.465, hadeeth no.1286, the commentator of an edition of this *Musnad*, Professor Husayn Asad stated:

The *isnad* is *hasan* (good), Sulaymān ibn Abī Sulaymān was mentioned by Ibn Abī Hātim with neither a *jarh* nor a *ta'deel*. He was also mentioned by Ibn Hibbān as being from the *thiqāt* of the tābi'een and Ibn Hibbān also said: 'he narrated from Abī Hurayrah and Abī Sa'eed and al-'Awwām bin Hawshab and Qatādah transmitted from him'...

³ *Mawārid udh-Dhamān*, p.379, hadeeth no.1575.

I say: al-Haythamī says in *al-Majma'*, vol.5, pp.249-250:

Reported by Ahmad and Abū Ya'la with the addition of: “we are free from him and he is free from us” and within the *isnad* is Sulaymān ibn Abī Sulaymān al-Qurashī and I do not know of him but the rest of the narrators in the *isnad* are men of authenticity. Sulaymān ibn Abī Sulaymān al-Hāshimī is the freed-slave of Ibn 'Abbās as mentioned by Ibn Hajar in *at-Tahdheeb*, vol4, pp.196-197. Al-Bukhārī stated in *at-Tārīkh*: ‘Sulaymān ibn Abī Sulaymān from Abī Sa'eed, and from Qatādah, does not mentioned if he heard from Abī Sa'eed.’ Ibn Hajar stated: ‘ad-Dāraqutnī stated in *al-'Ilal*: he is majhool and only Qatādah narrated from him.’ Al-Hāfidh al-Būsayrī stated in *Mukhtasar Ithāf al-Maharah*, vol.2, p.206: the hadeeth has other supporting narrations from the hadeeth of Ibn'Umar in the *Musnad* of Ahmad bin Manī'; from the hadeeth of Khabbāb bin al-Arat as reported by Abū Ya'la al-Mawsilī, at-Tabarānī and Ibn Hibbān in his *Saheeh*; and from the hadeeth of an-Nu'mān bin Basheer reported by Abū Ya'la al-Mawsilī and Ahmad bin Hanbal...

I say: the *hadeeth* is *saheeh* with its routes and other supporting narrations.

⁴ In the *Musnad*, vol.3, pp.321-399.

Translator's note: these dots are exactly as they are found in the original text and Dr 'Ali Busareeh did not explain this. However, the dots are probably due to either a blank space in the original manuscripts or an illegible piece of writing in the original manuscripts.

as did al-Bazzār¹ and Ibn Hibbān in his *Sabeeb*² from Jābir bin 'Abdillāh (*radi Allāhu 'anhu*) that the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

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«

“There will be rulers after me, and whoever visits them, helps them on their oppression and believes their lies is not from me and I am not from him and he will not be admitted into the Hawd. Whoever does not enter to visit them, does not help them in their oppression and does not believe their lies is from me and I am from him and such a person will be admitted into the Hawd.”

Ash-Shirāzī reported³ in *al-Alqāb* from Ibn 'Umar (*radi Allāhu 'anhumā*) who said: The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

«إنها ستكون أمراء، فمن صدقهم بكذبهم، وأعانهم على ظلمهم، وغشي أبوابهم، فليس مني ولست منه، ولا يرد علي الحوض، ومن لم يصدقهم بكذبهم، ولم يعنهم على ظلمهم ولم يغش أبوابهم، فهو مني وسيرد علي الحوض»

“Indeed there will be rulers after me, whoever believes their lies and helps them in their oppression and frequents their gates is not from me and I am not from him and he will not be admitted into the Hawd. Whoever neither believes their lies nor helps them in their oppression, and does not frequent their gates, is from me and will be admitted into the Hawd.”

¹ In al-Haythamī, *Kashf ul-Astār*, hadeeth no.1609

² In *Mawārid udh-Dhamān* with the same route of transmission as Ahmad, al-Haythamī said in *al-Majma'*, vol.8, p.250: reported by Ahmad and al-Bazzār and both of their men are men of authenticity.

³ He is Imām al-Hāfidh Abū Bakr Ahmad bin 'AbdurRahmān ash-Shirāzī and he heard from al-Qutay'ī, at-Tabarānī, al-Ismā'īlī, Abā'sh-Shaykh, Ibn 'Adiyy and others. Those who narrated from him were: Muhammad bin 'Ēsā, Abū Muslim bin Ghazu, Humayd bin al-Ma'moon, Abu'l-Farj al-Bajlī and al-Khaleelī in turn narrated from them. Al-Khaleelī used to say “Ahmad bin Abī Muslim al-Fārisī al-Hāfidh narrated to us”, al-Mustaghfirī said: **“he used to understand and memorise.”** Ad-Daylamī said about ash-Shirāzī: **‘he was *thiqah*, *sādiq*, a *hāfidh* and perfected this field well.** Adh-Dhahabī stated: **‘he was of the knights of hadeeth and travelled far and wide.’** Of his works are: *al-Alqāb* and it is still in manuscript form, he died in Shawwāl in 407 AH. For his biography refer to: Yāqūt al-Hamawī, *Mu'jam ul-Buldān*, vol.3, p.281; adh-Dhahabī, *Tadhkirat ul-Huffādh*, vol.3, pp.1065-1068, *Siyar A'lām un-Nubalā'*, vol.7, pp.242-243 and *al-'Ibar*, vol.3, p.93; as-Safadī, *al-Wāfi bi'l-Wafayāt*, vol.7, p.38; al-Yāfi'ī, *Marāt ul-Janān*, vol.3, p.20; as-Suyūti, *Tabaqāt ul-Huffādh*, pp.415-416; Hājī Khaleefah, *Kashf udh-Dhunoon*, vol.1, p.157; Ibn ul-'Imād, *Shadharāt udh-Dhahab*, vol.3, pp.184-190; *Hadiyat ul-'Ārifeen*, vol.1, p.71.

Al-Hasan bin Sufyān¹ reported in his *Musnad*,² as did al-Hākim in *at-Tāreekh*,³ Abū Nu'aym,⁴ al-'Uqaylī,⁵ ad-Daylamī⁶

¹ He is Imām al-Hāfidh Abu'l-'Abbās al-Hasan bin Sufyān bin 'Āmir ash-Shaybānī al-Khurasānī, author of *al-Musnad*. He was born in the year 283 AH and travelled to the horizons to hear from Ahmad bin Hanbal, Qutaybah bin Sa'eed, Shaybān bin Farrūkh and many others. Ibn Khuzaymah, Muhammad bin Ya'qoob bin il-Akhram, Abū 'Ali al-Hāfidh, al-Ismā'eelī, Ibn Hibbān and many others. Al-Hākim said:

Al-Hasan bin Sufyān was the Muhaddith of Khurasān of his time and was ahead in verification, abundance, *fahm* (understanding), *fiqh* (comprehension) and *adab* (manners). He died in the year 303 AH in the village Bālūz which is three farāsikh (9 miles) from the city of Nasā, may Allāh have mercy on him.

His biography can be found in:

- Ibn Abī Hātim, *al-Jarh wa't-Ta'deel*, vol.3, p.16
- Ibn ul-Jawzī, *al-Muntadham*, vol.6, pp.132-136
- Adh-Dhahabī, *Tadhkirat ul-Huffādh*, vol.2, pp.703-705
- Adh-Dhahabī, *Meezān ul-'Ttidāl*, vol.1, pp.492-493
- Adh-Dhahabī, *as-Siyar*, vol.14, p.157
- Ibn Hajar, *Lisān ul-'Arab*, vol.2, p.211
- Ibn ul-'Imād, *Shadharāt udh-Dhahab*, vol.2, p.241

² The author (as-Suyūṭī) ascribes it to him (al-Hasan bin Sufyān) in *al-Lālī' ul-Masnū'ah fī'l-Ahādeeth il-Mawdū'ah*, vol.1, p.219 from the hadeeth of Mukhallad bin Mālik from Ibrāheem bin Rustum.

³ The author (as-Suyūṭī) ascribes it to him (al-Hākim) in *al-Lālī' ul-Masnū'ah fī'l-Ahādeeth il-Mawdū'ah*, vol.1, p.219 with his wording from the hadeeth of Muhammad bin Ya'qoob: Muhammad bin al-Hajjāj bin 'Īsā narrated to us: Ibrāheem bin Rustum narrated to us: 'Umar Abū Hafs al-'Abdī from Ismā'eel bin Samī' from Anas in a *marfū'* form.

⁴ I found it in a *mawqūf* form from Ja'far bin Muhammad as-Sādiq and he is as what the author mentions about him himself in *al-Hilyah*, vol.3, p.194.

⁵ I neither found the hadeeth in *ad-Du'afā ul-Kabeer* by al-'Uqaylī nor in *al-Fahāris ul-'Alamiyyah*, also I did not find it within the biographies of those mentioned in the *sanad* of the hadeeth. I did however find it, by the *tawfeeq* of Allāh, with Ibn 'AbdulBarr in *Jāmi' Bayān ul-'Ilm wa Fadlihi*, vol.1, p.227 wherein he said:

Abū Ja'far al-'Uqaylī mentioned it saying: 'Abdullāh bin Muhammad bin Sa'dawayh al-Marwazī informed us: 'Alī bin Hasan al-Marwazī narrated to us: Ibrāheem bin Rustum narrated to us: Hafs al-Abrī narrated to us: from Ismā'eel bin Samī' from Anas who said: "The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said..." and then he mentioned the hadeeth. Abū Ja'far said: the hadeeth of this Hafs are unreliable (*ghayru mahfūdh*).

I say: I mainly think that there has occurred an error in the printed copy that we have and also the *sanad* mentioned here is different from that mentioned prior by al-Hākim and al-Hasan bin Sufyān. Hafs al-Abrī and Allāh knows best if this is either a *tas-heef* (textual error) by 'Umar Abī Hafs al-'Abdī or of Hafs al-Abrī as will be mentioned later. Because the copy of the printed edition of *al-Jāmi'* has typo errors and textual errors (*tas-heefāt*) and thus it needs to be re-published, re-distributed and academically checked and edited. My Allāh aid a researcher to do this.

⁶ The author (as-Suyūṭī) ascribes it to him (ad-Daylamī) in *al-La'ālī' ul-Masnū'ah fī'l-Ahādeeth il-Mawdū'ah*, vol.1, p.220 and transmits it with the *isnād*.

and ar-Rāfi'ī in his *Tāreekh*,¹ from Anas bin Mālik (*radi Allāhu 'anhu*) who said; The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

«العلماء أمناء الرسل على عباد الله ما لم يخالطوا السلطان فإذا فعلوا ذلك فقد خانوا
الرسل فاحذروهم واعتزلوهم»

“The ‘Ulama are those who have been entrusted by the Messengers over the servants of Allāh as long as they do not mix with the ruler, if they do that then they have betrayed the Messengers so be warned of them and stay away from them.”²

Translator’s Note: as-Suyūṭī, *al-La’ālī’ ul-Masnū’ah fi’l-Ahādeeth il-Mawdū’ah* (Bayrūt, Dār al-Ma’rifah lil-Ṭibā’ah wa’an-Nashr, 1975, 1st Edn./1983, 2nd Edn.)

¹ I say: al-‘Allāmah ash-Shawkānī said in *al-Fawā’id ul-Majmū’ah*, pp.288-289:

The ‘Ulama are those who have been entrusted by the Messengers” – it is *mawdū’a* and within the *isnad* is one who is *majhool* and one who is *matrook*.

Al-‘Allāmah, al-Muhaddith, al-Muhaqqiq al-Mu’allimī al-Yamānī commented on this saying:

Ibn ul-Jawzī mentioned it (vol.1, p.263) via Ibrāheem bin Rustum from ‘Umar Abū Hafs al-‘Abdī from Ismā’eel bin Samī’ from Anas in *marfū’* form. Muhammad bin Mu’āwiyah followed from Muhammad bin Yazeed from Ismā’eel and al-‘Abdī is *matrook*, as for Ibrāheem then he is *majhool* (unknown) and Muhammad bin Mu’āwiyah is a *kadhhab* (liar).

I say: as-Suyūṭī said: it has been relayed with this wording from the hadeeth of ‘Ali bin Abī Tālib in a *marfū’* form reported by al-‘Askarī. It was also relayed in *marfū’* form up to Ja’far bin Muhammad and reported by Abū Nu’aym in *al-Hilyah* and it has a supporting narration in the hadeeth of ‘Umar bin al-Khattāb that has been reported by ad-Daylamī in *Musnad ul-Firdaws*. There are many other authentic and *hasan* supporting narrations with the same meaning which number over 40 narrations. Al-Yamānī said in his commentary and claims:

Al-‘Abdī is not *matrook* rather he is of the men (narrators) of the *Sunan* and Ahmad and others deemed him to be *thiqah* (trustworthy). ‘AbdusSamad said: ‘he is above *thiqah*.’

I say: as-Suyūṭī was confused and held that ‘Umar bin Hafs (Bin Dhakwān) who was in the *sanad* was Abū Hafs al-‘Abdī, who I have provided a biography for in *al-Lisān*, vol.4, p.298, no.832. Imām Ahmad said: **“We have left off his hadeeth and we burn them!”** He just had a few *ahādeeth*, when he arrived in Baghdād the people gathered around him and he began to narrate that which was not from his hadeeth. As for the one who Imam Ahmad considered *thiqah*, and the one about which ‘AbdusSamad said **“he is above *thiqah*”**, then that is Abū Hafs ‘Umar bin Ibrāheem al-‘Abdī, who I have provided a biography for in *at-Tahdheeb*, vol.7, p.425, no.694. this clarifies that ‘Umar Abū Hafs mentioned in the *sanad* is well-known by his *kunyah* and ‘Umar bin Hafs was well known for his *kunyah*. Both men have biographies in *al-Meezān* and in the section on kunyachs only Ibn Hafs is mentioned. Ibn Ibrāheem has a biography in *at-Tahdheeb* yet his *kunyah* is not mentioned in the chapter on kunyachs. Shaykh al-Albānī mentioned him in *Da’eef ul-Jāmi’ as-Sagheer*, p.566, no.3883 (2nd Edn., 1988) and ascribed it to al-Hasan bin Sufyān and al-Bayhaqī saying **“da’eef”**.

² **Translator’s Note:** This narration is mentioned in the books of the *mawdū’āt* (fabricated *ahādeeth*) and the chain contains Ibrāheem ibn Rustum who is *majhool* (unknown) yet Yahyā ibn Ma’een and others considered him to be trustworthy.

Al-'Askarī reports from 'Alī bin Abī Tālib (*radi Allāhu 'anhu*) who said: The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

«الْفُقَهَاءُ أَمْنَاءُ الرِّسْلِ مَا لَمْ يَدْخُلُوا فِي الدُّنْيَا وَيَتَّبِعُوا السُّلْطَانَ، فَإِذَا فَعَلُوا ذَلِكَ فَاحْذَرُوهُمْ»

“The Fuqahā are those who have been entrusted by the Messengers as long as they do not become engulfed in the dunya and follow the ruler, if they do this then be warned of them.”¹

Al-Hākim reported in his *at-Tāreekh*,² and so did ad-Daylamī,³ from Mu'adh ibn Jabal (*radi Allaahu 'anhu*) who said: The Messenger of Allāh said:

«مَا مِنْ عَالِمٍ أَتَى صَاحِبَ سُلْطَانٍ طَوْعًا إِلَّا كَانَ شَرِيكَهُ فِي كُلِّ لَوْنٍ يُعَذَّبُ بِهِ فِي نَارِ جَهَنَّمَ»

“There is no scholar who goes to the one who has authority out of obedience except that he has become a partner in everything that he will be punished for in the Hellfire.”

Abu'sh-Shaykh reported in *ath-Thawāb* from Mu'aadh ibn Jabal (*radi Allāhu 'anhu*) who said: The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

«إِذَا قَرَأَ الرَّجُلُ الْقُرْآنَ وَتَفَقَّهَ فِي الدِّينِ، ثُمَّ أَتَى بِالسُّلْطَانِ تَمَلُّقًا إِلَيْهِ وَطَمَعًا لِمَا فِي يَدِهِ خَاضَ بِقَدْرِ خَطَايَاهُ فِي نَارِ جَهَنَّمَ»

“If a man reads the Qur'an, understands the deen and then goes to the gate of the ruler flattering him and aspiring for what the ruler has in his hand will be thrown into Hellfire depending upon the extent of his sin.”

Ad-Daylamī reported from Ibn 'Abbās (*radi Allāhu 'anhuma*) who said: The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

¹ The author (as-Suyūṭī) ascribes the hadeeth to him in *al-La'ālī' ul-Masnū'ah fī'l-Ahādeeth il-Mawdū'ah*, vol.1, p.220 and so does al-Hāfidh as-Sakhāwī in *al-Maqāsid al-Hasanah*, no.746 from the hadeeth of al-'Awwām bin Hawshab from Abū Sādiq from 'Alī in *marfū* form. Imam as-Sakhāwī said: “**the sanad is da'eef**” and likewise is found in *Tamyeez ut-Tayyib min al-Khabeeth* by Ibn ud-Dayba', p.114. Az-Zurqānī said in *Mukhtasar ul-Maqāsid*, no.693: “**da'eef**”. It is also in *Kashf ul-Khafā'* by al-'Ajlūnī, vol.2, p.271 and Shaykh al-Albānī said: “**da'eef**” as is found in *Da'eef ul-Jāmi'*, p.587, no.4032.

Translator's Note: 'AbdurRahmān bin 'Alī ibn ud-Dayba', *Tamyeez ut-Tayyib min al-Khabeeth fīmāyuduru 'ala'l-Alsinat in-Nās min il-Hadeeth* (Beirut: Dār Kitāb al-'Arabī, 1970 CE). It was also published in Egypt in 1324 AH (1906 CE) and by Maktabat wa-Matba'at Muhammad 'Ali Sabih, 1963 also in Egypt.

The author Ibn Dayba' is: 'AbdurRahmān bin 'Alī bin Muhammad bin 'Umar ash-Shaybānī ash-Shāfi' al-Atharī (1461-1537 CE). He also authored: *Mukaffirat adh-Dhunub wa-Mujibat al-Jannah* (Cairo: Dār ul-I'tisam, 1976, 2nd Edn.); *Taysir al-Wusool ila Jāmi' al-Usool*, Egypt: Mustafa al-Babi al-Halabi, 1934 CE, 1st Edn.; 1968-69, 2nd Edn.; Bayrut: Dar al-Ma'rifah, 1977.

² Al-Hāfidh as-Sakhāwī ascribes it to him in *al-Maqāsid*, no.983 and said “**it is not authentic**” and this is also mentioned by Ibn ad-Dayba' in *at-Tamyeez*, p.149. it is also in *Kashf ul-Khafā'* by al-'Ajlūnī and by Ibn Tāhir al-Fatanī in *Tadhkirat ul-Mawdū'āt*, p.25. Al-Albānī said: “**da'eef**” as is found in *Da'eef ul-Jāmi'*, p.750, no.5193.

³ Ibid.

⁴ Al-Albānī ascribed the hadeeth to him (Abu'sh-Shaykh) in *Da'eef ul-Jāmi'* by Abu'sh-Shaykh and ad-Daylamī in *al-Firdaws* and said: “**da'eef**”. See *Da'eef ul-Jāmi'*, p.90, no.629.

«سيكون في آخر الزمان علماء يرغبون الناس يرغبون الناس في الآخرة ولا يرغبون
ويزهدون الناس في الدنيا ولا يزهدون، وينهون عن غشيان الأمراء ولا ينتهون»

“There will be at the end of time ‘Ulama who motivate the people about the Hereafter but do not encourage themselves and tell the people to be ascetic in the dunya but are not ascetic themselves, and forbid from going to the rulers but do not forbid themselves.”¹

Ad-Daylamī reported from ‘Umar ibn al-Khattāb (*radi Allāhu ‘anhu*) who said: The Messenger of Allāh (*sallallāhu ‘alayhi wassallam*) said:

“Allāh loves the rulers who mix with the ‘Ulama and hates the ‘Ulama who mix with the rulers, because if the ‘Ulama mix with the rulers they will be encouraged towards the dunya and if the rulers mix with the ‘Ulama they will be encouraged to the Hereafter.”

Abū ‘Amr ad-Dānī² reported in the book *al-Fitan* from al-Hasan who said: The Messenger of Allāh (*sallallāhu ‘alayhi wassallam*) said:

«لاتزال الأمة تحت يد الله وكنفه , مالم يُماري قراؤها أمراءها»

“This Ummah will not cease to be under the Hand of Allāh as long as its reciters (i.e. scholars) do not argue with its leaders.”³

¹ The like is found in *al-Firdaws*, vol.2, p.314, no.3422.

Translator’s Note: Nooh ibn Abī Maryam is in the chain and he is famous for lying.

² His name is: ‘Uthmān bin Sa’eed al-Andalūsī al-Qurtubī and then “ad-Dānī”. He was born in the year 371 and was an Imām in hadeeth and the Qur’anic sciences. He travelled to heard from many and authored *tasāneef* (classifications) particularly in regards to the *qira’āt*. He died in the year 444 AH (CE) may Allāh have mercy on him. For his biography refer to:

- Al-Humaydī, *Jadhwat ul-Muqtabis*, p.305
- Ibn Bashkuwāl, *as-Silah*, vol.2, pp.405-407
- Ad-Dabbī, *Bughyat ul-Multamis*, pp.411-412

Translator’s Note: Abu’l-Qāsim Khalaf bin ‘AbdulMālik Ibn Bashkuwāl (“the son of Pascual”), (494 – 587 AH/1101-1183 CE), was a scholar who had spent most of his life in Cordoba but also lived in Seville. His book *Kitāb as-Silah: fī tārikh a’immat al-Andalus wa-‘Ulamāihim wa-Muhaddithihim wa-Fuqahāihim wa-Udabāihim* was printed in Cairo in 1374 AH/1955 CE and in 1994 edited by ‘Izzat al-‘Attar al-Husaynī. *Kitāb us-Silah* is a supplement to al-Farazī’s work *Tāreekh ‘Ulama ul-Andalūs*. He is said to have authored over fifty works but only two of these are remaining, *Kitāb us-Silah* being one of them.

Ad-Dabbī’s (d. 599/1203) *Bughyat ul-Multamis fī’t-Tāreekh Rijāl il-Andalus* was printed in Madrid in 1885 CE by Bibliotheca Arabico-Hispana and edited by F. Codera and J. Ribera.

³ It is also in *al-Majma’*, no.1105, folio 37/’b’ in a *mursal* form and within the *isnad* is Khulayd bin Hassān about whom as-Salmānī said: “**there are some issues with him**”. Ibn Hibbān mentioned him in *ath-Thiqāt* and said “he makes mistakes and gets confused”. Al-Khaleelī mentioned him in *al-Irshād* and said “there is no agreement on him rather he writes hadeeth for consideration...”. Also see Ibn Hajar, *al-Lisān*, vol.2, p.496. al-Hāfidh al-‘Irāqī in *Takhreej Ahādeeth ul-Ihyā’*, vol.2, p.150 after ascribing it to Abī ‘Amru ad-Dānī in *al-Fitan* from the *mursal* narration of al-Hasan, “**its isnad is weak**”.

Al-Hākim reports and authenticates from 'Abdullāh bin ash-Shukhiyyir (*radi Allāhu 'anhu*)¹ who said: The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

«أَقْلُوا الدُّخُولَ عَلَى الْأَغْنِيَا ، فَإِنَّهُ أَجْدَرُ أَلَّا تَزْدُرُوا نِعْمَةَ اللَّهِ»

“Lessen your visits to the rich this will ensure that you do not disdain Allaah’s favours.”²

Al-Hakeem at-Tirmidhī³ reported in *Nawādir ul-Usool* from 'Umar bin al-Khattāb (*radi Allāhu 'anhu*) who said: The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) came to me and I knew that there was grief in his face, he took me by my beard and said:

¹ With a *kasra* on the *sheen* and a *shaddah* on the *khā*, he is: Ibn 'Awf al-Āmirī, for his biography refer to: *Tabaqāt Ibn Sa'd*, vol.4, p.311; Ibn Hajar, *at-Tahdheeb*, vol.5, p.251; Ibn Hajar, *at-Taqreeb*, vol.1, p.422; Ibn Hajar, *al-Isābah*, vol.2, p.324.

² In *al-Mustadrak*, vol.4, p.312, al-Hākim said: “**Saheeh isnad**” and adh-Dhahabī agreed with him and left its *isnād* in the original print and thus was unable to make a ruling on it. Then I found the hadeeth in al-'Uqaylī in *ad-Du'afā'*, vol.3, p.327 in the biography of 'Ammār bin Zarabī. Al-'Uqaylī said: “He ('Ammār bin Zarabī) is a Basrī and was mainly confused in his hadeeth. Of his hadeeth are what Hajjāj bin 'Amrān as-Sadūsī narrated o us who said: 'Ammār bin Zarabī narrated to us saying: Bishr bin Mansoor narrated to us: from Shu'ayb bin al-Habhab from Abī'l-'Āliyah from Mutarraf from his father...”

From the hadeeth of al-Hasan bin Sufyān it has the same *sanad* and *matn* reported by Ibn 'Adiyy in *al-Kāmil*, vol.5, p.1731. Ibn 'Adiyy states: “**This hadeeth with this isnād is unreliable (ghayru mahfoodh).**” Adh-Dhahabī stated in *al-Meezān*, vol.3, p.164 after transmitting the hadeeth of 'Ammār bin Zarabī and what al-'Uqaylī said about him: “**He heard from 'Ammār bin Zarabī 'Abdān al-Ahwazī and then left of him and accused him of lying and al-Hasan bin Sufyān and Abū Ya'lā.**” Ibn Hajar stated in *al-Lisān*, vol.4, p.312: “**Ibn Abī Hātim said: I asked an-Nabātī about him and he said 'he is a liar, his hadeeth are abandoned' and criticised his hadeeth and did not read them to us.**” Ibn Hibbān said in *ath-Thiqāt*: “**he was the Imam of Masjid 'Amru ibn Marzooq, he was blind and used to relay strange hadeeth and err.**” Shaykh, al-Muhaqqiq al-Albānī said in *Da'eef ul-Jāmi'*, p.152, no.1080: “**da'eef**”.

³ **Translator's Note:** Abū 'Abdullāh Muhammad ibn 'Ali al-Hakeem at-Tirmidhī was born in Tirmidh (“Termez” in southern Uzbekistan near the border with Afghanistan) in 820 CE and died between 905 and 910 CE (293-298 AH), he is celebrated by the Sufis. There are a number of works that are attributed to him, a few of which have been edited and published but many of which are still within manuscript form within various libraries in Paris and Istanbul: *Nawādir ul-Usool* [The Rarities of the Principles], *Bayān al-Farq Bayna's-Sadr wa'l-Qalb wa'l-Fu'ad wa'l-Lub* [An Exposition of the Difference between the Chest, Heart and Inner Core] (translated into English by Nicholas Heer), *Kitāb ul-'Ilal*, *al-Masā'il al-Maknoonah*, *al-Furooq wa man' at-Taraduf* (Cairo: an-Nahar, 1998, ed. Muhammad Ibraheem al-Juyooshi), *Bad' ush-Sha'n*, *Kitāb Bayān ul-'Ilm*, *Jawāb Kitāb min ar-Rayy*, *Jawāb ul-Masā'il alati sa'aluhu Ahl is-Sarakhs* [Answering Questions Posed by the People of Sarakhs], *Kitāb Daqā'iq ul-'Uloom*, *Sirāt ul-Awliyā* and *Khatm ul-Awliyā*.

Adh-Dhahabī in his *Tadhkirat al-Huffād* relates on the authority of as-Sulamī, a famous fourth century historian and biographer, that Hakeem al-Tirmidhī was banished from his Tirmidh because of his having written two books: *Khatm al-Awliyā* and *Kitāb al-'Ilal*.

The specialist of the works and ideas of Hakeem at-Tirmidhī in Europe is the German academic Bernd Radtke who has produced tens of works, translations and studies of the works and beliefs of al-Hakeem at-Tirmidhī. One

“From Allāh we came and unto Him we shall return! Jibreel came to me earlier and said to me: ‘Your Ummah will shortly be tried after you and it won’t be long before this happens.’ I said: ‘Where will this come from?’ He said: ‘Due to their reciters and rulers, for the rulers will not give people their rights while the reciters will follow the desires of the rulers.’ I said: ‘O Jibreel, with what will one be saved?’ He said, ‘By holding back and patience, so if they are given what is their (right) they take it and if they are prevented from it (their right) they leave it.’

Al-Hākim reported from ‘Abdullāh bin al-Hārith (*radi Allāhu ‘anhu*)¹ that he heard the Prophet (*sallallāhu ‘alayhi wassallam*) say: “*There will be rulers after me and tribulation is at their doors just like the kneeling places of the camels. They do not give anyone anything except that they will take the like from his deen.*”²

Ad-Daylamī reported from Abi’l-A’war as-Sulamī (*radi Allāhu ‘anhu*)³ that he said:

of Radtke’s better known works in this regard is *The Concept of Sainthood in Early Islamic Mysticism: Two Works by Al-Hakim Al-Tirmidhi*, trans. Bernd Radtke and John O’Kane (Surrey, UK: Curzon Press, 1996).

Of the odd Sufic stories connected to al-Hakeem at-Tirmidhī is what is mentioned in an article by Camille Adams Helminski entitled *Women and Sufism* in the journal *Gnosis*, no.30, Winter 1994. Helminski states:

The wife of the ninth-century Sufi Al-Hakim at-Tirmidhi was a mystic in her own right. She used to dream for her husband as well as for herself. Khidr, the mysterious one, would appear to her in her dreams. One night he told her to tell her husband to guard the purity of his house.

¹ He is ‘Abdullāh bin al-Hārith bin Jaza’, the knowledgeable companion who lived long, he narrated a number of hadeeth and relayed from the Imāms. He witnessed the conquest of Egypt and its inhabitants, he was the last companion to die as he lived long and became blind, he died in 87 AH according to the most correct dating. There are biographies of him in: *Tabaqāt Ibn Sa’d*, vol.4, p.497; *Tabaqāt Khaleefah*, no.495 and 2715; Yāqoob al-Fasawī, *al-Ma’rifah wa’t-Tāreekh*, vol.1, p.268; *al-Jarh wa’t-Ta’del*, vol.30, p.5; *al-Mustadrak*, vol.3, p.633; *al-Hilyah*, vol.2, p.6; Ibn ‘AbdulBarr, *al-Istī’āb*, p.883; Ibn ul-Atheer, *Asad ul-Ghābah*, vol.3, p.203; adh-Dhahabī, *al-Tbar*, vol.1, p.101; adh-Dhahabī, *as-Siyar*, vol.3, p.387; *Marāt ul-Janān*, vol.1, p.177; Ibn Hajar, *al-Isābah fī Tamyeez is-Sahābah*, vol.2, p.291; Ibn Hajar, *Tahdheeb ut-Tahdheeb*, vol.5, p.178; as-Suyūṭī, *Husn ul-Muhādharah*, vol.1, p.212; Ibn ul-‘Imād, *Shadharāt udh-Dhahab*, vol.1, p.97

² In *al-Mustadrak*, vol.3, p.634 via Hassān bin Ghālib from Ibn Lahee’ah from Abū Zur’ah ‘Amru bin Jābir from ‘Abdillāh bin al-Hārith bin Jaza’ (*radi Allāhu ‘anhu*). I say: both al-Hākim and adh-Dhahabī were silent about this hadeeth. In the *sanad* is ‘Amru bin Jābir and he is *da’eef*, see adh-Dhahabī, *al-Meezān*, vol.3, p.250; Ibn Hajar, *at-Tahdheeb*, vol.8, p.11 and Ibn Hajar, *at-Taqreeb*, vol.2, p.66. also in the *sanad* is Hassān bin Ghālib, adh-Dhahabī said: “**He is matrook as Ibn Hibbān mentioned, he is a Shaykh from the people of Egypt who used to confuse narrations and narrate from....it is not allowed to narrate from him except via consideration....**” Al-Hākim said: “**He has narrated fabricated hadeeth (allegedly) from Mālik.**” See *al-Meezān*, vol.1, p.479-480 and Ibn Hajar, *al-Lisān*, vol.1, p.238. al-Hāfidh al-Haythamī said: “**at-Tabarānī reports the hadeeth and within it is Hassān bin Ghālib and he is matrook.**” See *Majma’ uz-Zawā’id*, vol.5, p.249. Shaykh al-Albānī said about the hadeeth: “**very weak**” as is found in *Da’eef ul-Jāmi’*, p.485, no.3306.

³ He is ‘Amru bin Sufyān, the companion, he died in 65 AH. Refer to Ibn Hajar, *al-Isābah*, vol.2, pp.540-541, no.5851.

«إياكم وأبواب السلطان»

‘Beware of the doors of the ruler!’¹

Al-Hasan bin Sufyān reported in his *Musnad*, and so did ad-Daylamī,² from Ibn ‘Umar (*radi Allāhu ‘anhumā*) who said: the Messenger of Allāh (*sallallāhu ‘alayhi wassallam*) said:

«اتقوا أبواب السلطان و حواشيها فإن أقرب الناس منها أبعدهم من الله و من أثر سلطاننا على الله جعل الله الفتنة في قلبه ظاهرة باطنة و أذهب عنه الورع و تركه حيران»

‘Fear the doors of the rulers and its surroundings for the closest people to them are the furthest from Allāh. Whoever follows a ruler before Allāh will have fitna in his heart openly and inwardly and wara’ (scrupulous piety and caution) will depart from him.’

Ibn ‘Asākir reported from Ibn ‘Abbās (*radi Allāhu ‘anhumā*) who said: the Messenger of Allāh (*sallallāhu ‘alayhi wassallam*) said:

‘There will be a people³ after me from my Ummah who will read the Qur’ān and gain understanding of the deen. Shaytān will come to them and say ‘If only you were to go to the ruler and partake from their worldly riches and then leave them with your deen (in tact)’, but this will not be, just as thorns do not bring forth anything except thorns. Likewise, their closeness to the rulers does not bring anything forth except sin.’⁴

Translator’s Note: he was one of the generals of Mu’āwiyah (*radi Allāhu ‘anhu*). This hadeeth was been mentioned in an article entitled ‘Let the Scholars Beware’ by some of the blind followers of Omar Bakri Muhammad Fustuq al-Mudallis. However, they mention “**Abu’l-A’war as-Silmee**” getting the name of the companion incorrect! See here: <http://duaat.wordpress.com/2008/01/>

¹ I did not find it in the index of ad-Daylamī, *Firdaws ul-Akhbār* so Allāh knows best, a similar hadeeth will soon be mentioned narrated from a man from Banu Sulaym.

² In *al-Firdaws*, vol.1, p.382, no.1535, al-‘Allāmah, al-Muhaqqiq, al-Albānī said in *ad-Da’eefah*, vol.4, pp.191-192, no.1698:

Mawdū’ (a fabricated hadeeth): narrated by Abū Nu’aym in *Akhbār Asbahān*, vol.2, p.42 and ad-Daylamī in *al-Musnad*, vol.1, p.1, no.44 (abridged) from ‘Anbasah bin ‘AbdurRahmān al-Qurashī from ‘Abdullāh bin Abi’l-Aswad al-Asbahānī from Ibn ‘Umar in a *marfū’* form. Within the biography of this ‘AbdurRahmān there is neither a *jarh* nor a *ta’del* mentioned of him, and ‘Anbasah bin ‘AbdurRahmān al-Qurashī has been accused of lying. The hadeeth has been mentioned in *al-Fath ul-Kabeer* by al-Hasan bin Sufyān and ad-Daylamī in *Musnad ul-Firdaws* from Ibn ‘Umar and in *al-Gharā’ib ul-Multaqah min Musnad il-Firdaws* it has been highlighted has having a defect due to this ‘Anbasah being in the chain of transmission.

Shaykh al-Albānī stated in *Da’eef ul-Jāmi’*, p.18, no.111: “**mawdū’**.” I say: it is mentioned in *al-Kanz*, no.14887 by al-Hasan bin Sufyān.

³ The word “**qawm**” (people) is not found in manuscript ‘b’.

⁴ Al-Albānī said after ascribing the hadeeth to Ibn ‘Asākir: “**da’eef**”, see *Da’eef ul-Jāmi’*, p.486, no.3313.

Hannād bin us-Sirrī reported in *az-Zuhd* from 'Ubayd bin 'Umayr (*radi Allāhu 'anhu*)¹ that the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

«ما ازداد رجل من السلطان قرباً الا ازداد من الله بعداً»

"A man does not increase his closeness to the ruler except that he increases his distance from Allāh."^{2 3}

Ad-Daylamī reported from Anas (*radi Allāhu 'anhu*) who said: the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

«من تقرب من ذي سلطان ذراعاً تباعد الله منه باعاً»

"Whoever gains nearness to one who possesses authority by an armspan Allāh will distance the person from him by a long distance."^{4 5}

Ad-Daylamī reported from Abi'd-Dardā' (*radi Allāhu 'anhu*) who said: the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

«من مشى إلى سلطان جائر طوعاً من ذات نفسه، تملقاً إليه بلقائه، والسلام عليه، خاض نار جهنم بقدر خطاه، إلى أن يرجع من عنده إلى منزله فإن مال إلى هواه، أو شد على عضده لم يحلل به من الله لعنة إلا كان عليه مثلها، ولم يعذب في النار بنوع من العذاب، إلا عذب بمثلها»

"Whoever walks to an oppressive unjust ruler, out of his own accord, flattering him when he meets him, will be thrown into Hellfire depending upon the extent of his sin..."^{6 7}

¹ Ibn Qatādah al-Laythī al-Makkī, an admonisher and commentator of the Qur'ān who was born during the time of the Prophet (*sallallāhu 'alayhi wassallam*). He narrated from his father, from 'Umar ibn al-Khattāb and from Abū Dharr. Those who narrated from him were: 'Atā bin Abī Rabāh, 'Amru bin Deenār and a group of scholars. Adh-Dhahabī said: **"he was form the thiqāt of the tā'bieen and he was of the Imāms of Makkah. He used to remind the people and attend the gatherings of Ibn 'Umar, he died in the year 74 AH."** Ibn Qutaybah said about him in *al-Ma'ārif*, p.434: "he died around the time Ibn 'Abbās died in 68 AH" and Allāh knows best. For his biography refer to: *Tabaqāt Ibn Sa'd*, vol.5, p.463; *Tāreekh ul-Bukhārī*, vol.5, p.455; Ibn Qutaybah, *al-Ma'ārif*, p.434; *al-Marīfah wa't-Tāreekh*, vol.2, p.24; *al-Hilyah*, vol.3, p.266; see the margins of *as-Siyar*, vol.4, p.156

² In manuscript 'b' it states: **إلا ازداد عند الله بعداً**

³ In *Da'eef ul-Jāmi'*, p.722, no.4995 it has additional words in it and al-Albānī ascribes it to Hannād in a *mursal* form. The hadeeth is also to be found in *az-Zuhd*, vol.1, p.327 and also in *Wakī'*, *az-Zuhd*, vol.1, p.406, al-Albānī stated: **"da'eef"**. I say: the wording is that of Abū Nu'aym, in *al-Hilyah*, vol.3, p.274.

⁴ In manuscript 'a' the wordings **تباعد عند الله منه ذراعاً**

⁵ He mentioned the hadeeth in *Kanz ul-'Ammāl*, no.6291.

⁶ In manuscript 'b' the wording is slightly different where it says instead: **"lam yahillu bihi min Allāh"**.

⁷ The author of *al-Kanz* ascribes it to him, no.14954 and with the same meaning it is found in some abridged hadeeth see as-Sakhāwī, *al-Maqāsid ul-Husnah*, no.1188 and al-Albānī, *Da'eef ul-Jāmi'*, no.5859.

Abu'sh-Shaykh reported from Ibn 'Umar (*radi Allāhu 'anhumā*) who said: the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

«من قرأ القرآن وتفقه في الدين ثم أتى صاحب سلطان طمعاً لما في يديه طبع الله على قلبه، وعذب كل يوم بلونين من العذاب، لم يعذب به قبل ذلك»

“Whoever reads the Qur’ān and gains understanding of the deen and then goes to the companion of the ruler aspiring for what the ruler has in his hands, Allāh will seal his heart and punish him with two times the punishment which he had not been punished with before that.”¹

Al-Hākim reported in his *Tāreekh* form Mu’adh (*radi Allāhu 'anhu*) who said: the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

«من قرأ القرآن وتفقه في الدين ثم أتى صاحب سلطان طمعاً لما في يديه خاض بقدر خطاه في نار جهنم»

“Whoever reads the Qur’ān, gains understanding of the deen and then goes to a ruler aspiring for what the ruler has in his hands² will be thrown into Hellfire depending upon the extent of his sin.”³

Al-Bayhaqī reported from a man from Banī Sulaym who said: the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

«إياكم وأبواب السلطان»

“Beware of the doors of the ruler!”⁴

Ad-Daylamī reported from 'Ali who said: the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

«إياكم ومجالسة السلطان، فإنه ذهاب الدين، وإياكم ومعونته فإنكم لا تحمدون أمره»

¹ *Al-Kanz*, nos.29068-29069

² This is an addition found in manuscript 'b' but is not found in manuscript 'a'.

³ The author of *Kanz ul-'Ammāl* ascribes it to him, no.29069

⁴ I did not detect it in his *as-Sunan al-Kubrā* it maybe in *Shu'b ul-Īmān*, and I found it in there in vol.7, p.48, no.9405 and he indicated that the obscure person (from Banī Sulaym) is Abu'l-'A'war as-Sulamī. Al-Haythamī said in *al-Majma'*, vol.5, p.249: “it was reported by at-Tabarānī and its men (narrators) are men of the saheeh.” Shaykh al-Albānī said in *al-Ahādeeth as-Saheehah*, vol.3, pp.252-253, no.1253:

It is reported by ad-Daylamī, vol.1, p.2, no.345 via at-Tabarānī and Ibn Mandah in *al-Ma'rifah*, vol.2, p.62, no.2, and Ibn 'Asākir, vol.13, p.232, no.1 from 'Ubayd bin Ya'eesh: Muhammad bin Fudayl narrated to us from Ismā'eel from Qays from Abu'l-'A'war as-Sulamī in a *marfoo'* form. Then Ibn Mandah reported it via Yahyā bin Zakariyya from Ismā'eel.

I say: this *isnād* is saheeh and all of its narrators are *thiqāt* and Abu'l-'A'war his name is 'Amru bin Sufyān, he is differed over as Ibn 'Asākir stated however his companionship (of the Prophet) is verified by a group of scholars including Imām Muslim.

“Beware of sitting with the ruler, for it takes way the deen and beware of supporting him and beware praising his affair.”^{1 2}

Ibn Abī Shaybah reported, as did at-Tabarānī, from Ibn ‘Abbās (*radi Allāhu ‘anhumā*) who said: the Messenger of Allāh (*sallallāhu ‘alayhi wassallam*) said:

“There will be leader who you will know and reject, whoever stays away from them will be safe and whoever mixes with them will be destroyed.”³

Al-Bayhaqī⁴ reported from ‘Ali bin Abī Tālib (*radi Allāhu ‘anhū*) who said:

«اتقوا أبواب السلطان»

“Fear the doors of the ruler.”

In *al-Firdaws* from the hadeeth of ‘Ali (*radi Allāhu ‘anhū*) in a *marfoo’* form:

«أفضل التابعين من أمتي من لا يقرب أبواب السلاطين»

“The best *tābi’een* from my *Ummah* is the one who does not go near the doors of the rulers.”⁵

Al-Bayhaqī reported from Ibn Mas’ood (*radi Allāhu ‘anhū*) who said:

«إن على أبواب السلطان فتناً كمبارك الإبل، لا تصيبون من دنياهم شيئاً TP⁶PT إلا

أصابوا من دينكم مثله»

“At the doors of the ruler us *fitan* (a tribulation) like the kneeling of a camel. You will not be affected by their *dunya* except that your *deen* will be affected in the like manner.”⁷

Ad-Dārimī reported in his *Musnad* from Ibn Mas’ood (*radi Allāhu ‘anhū*) that he said:

«من أراد أن يكرم دينه، فلا يدخل على السلطان، ولا يخلون بالنسوان ولا يخاصمن

أصحاب الأهواء»

“Whoever wants to honour his *deen* then let him not visit a ruler or seclude himself with women and not argue with the people of desires.”⁸

Al-Bukhārī reported in his *Tāreekh*, as did Ibn Sa’d in *at-Tabaqāt* from Ibn Mas’ood (*radi Allāhu ‘anhū*) who said:

¹ In manuscript ‘b’ it says: لا تجدون

² I neither found it in *Musnad ul-Firdaws* nor *Kanz ul-‘Ammāl* and Allāh knows best.

³ The author of *al-Kanz*, no.14404 ascribes it to Ibn Abee Shaybah only.

⁴ In *ash-Shu’b*, vol.7, p.49, no.9409, see *al-Majma’*, vol.1, p.324 and at-Tabarānī, vol.10, p.161 and vol.19, p.156.

⁵ I neither found it in *al-Firdaws* by ad-Daylamī nor in *Fihrus Kanz il-‘Ammāl* and Allāh knows best.

⁶ This word “shay’an” is an addition within manuscript ‘b’.

⁷ In *ash-Shu’b*, vol.7, p.49, no.9412.

⁸ In the *Sunan* in the chapter entitled ‘*al-‘Ilm al-Khashiyyah wa taqwa Allāh*’, vol.1, p.102, no.301 in manuscript ‘b’: ‘*al-‘Umarā’* [The Rulers].

« يدخل الرجل على السلطان ومعه دينه، فيخرج وما معه شيء »

“A man enters the ruler and his deen and leaves with nothing.”¹

Ibn Sa’d reports in *at-Tabaqāt* from Salamah bin Nabeet who said: “A said to my father, and he had witnessed the Prophet (*sallallāhu ‘alayhi wassallam*), seen him and heard from him: ‘O my father if you were to go to this ruler would you afflict yourself and your people?’ He replied, ‘Yes, for I fear that I sit in a gathering with them which will make me enter the Hellfire.’”²

Ad-Dārimī reported from Ibn Mas’ood (*radi Allāhu ‘anhu*) that he said:

« من طلب العلم لأربع دخل النار: ليباهي به العلماء، ويماري به السفهاء، أو ليصرف به وجوه الناس إليه، أو يأخذ بهاو يأخذ به من الأمراء. »

“Whoever seeks knowledge for four (matters) enters the fire: to compete with the ‘Ulama, to argue with the foolish, so that people’s faces turn to him or so that he can use it to take from the rulers.”³

Ibn Mājah⁴ and al-Bayhaqī⁵ reported from Ibn Mas’ood (*radi Allāhu ‘anhu*) who said:

¹ It is found in the biography of Shabramah bin at-Tufayl, vol.6, p.208.

² In *at-Tabaqāt*, vol.6, p.30 the wording is slightly different in some of it.

³ In *Kitāb ul-‘Ilm*, ‘Bāb: at-Tawbeekh liman yutlub al-‘Ilm li ghayrillāh’, vol.1, p.115, no.367 and within the isnād is a man who is not named. I say: its meaning in a *marfū’* form without the last sentence of the hadeeth from the hadeeth of Abū Hurayrah is authentic as reported by Ibn Mājah in *Kitāb ul-‘Ilm*, ‘Bāb Intifā’ bi’l-‘Ilm wa’l-‘Amal bihi’, vol.1, p.93; Ahmad, *Musnad*, vol.2, p.338; Ibn Hibbān, *Mawārid udh-Dhamān*, no.89; Ibn ‘AbdulBarr, *al-Jāmi’*, vol.1, p.190; al-Hākim, *al-Mustadrak*, vol.1, p.85; al-Khateeb al-Baghdādī, *Iqtidā’ al-‘Ilm al-‘Amal*, no.102. al-Albānī authenticated it in three works: in his *takhreej* of al-Khateeb al-Baghdādī’s *Iqtidā’*; in *Saheeh at-Targheeb wa’t-Tarheeb*, nos.102, 105 and also in *Saheeh ul-Jāmi’*, vol.5, p.272, no.6030.

⁴ *Kitāb ul-‘Ilm*, ‘Bāb Intifā’ bi’l-‘Ilm wa’l-‘Amal bihi’, vol.1, p.95, no.257 and similar to it without the mention of Ibn Mas’ood at the beginning can be found in *Kitāb uz-Zuhd*, ‘Bāb: al-Lahum bi’d-Dunya’, vol.2, p.1375, no.4106. Al-Busayrī stated in *az-Zawā’id*:

“Its isnād is da’eef for it contains Nahshal bin Sa’eed and it has been said that he reports that which is rejected (manākeer) and rather, it is has been said that he reports fabricated narrations (mawdū’āt).”

⁵ In *ash-Shu’b*, no.1888. As for Nahshal bin Sa’eed bin Wardān, then Ishāq bin Rahawayh and Abū Dāwūd at-Tayalisi stated about him: “**kadhdhāb (a prolific liar)!**” Abū Hātim and an-Nasāī said about him: “**Matrook**” and Ibn Ma’een said “**he is nothing!**” And one time said “**da’eef**” and on another occasion said “**he is not thiqah (trustworthy).**” Ibn Hajar said: “**he is matrook and Ishāq bin Rahawayh deemed him to be a liar.**” See al-‘Uqaylī, *ad-Du’afā al-Kabeer*, vol.4, pp.309-310; Ibn ‘Adiyy, *al-Kāmil*, vol.7, pp.2521-2522; adh-Dhahabī, *al-Meezān*, vol.4, p.274; Ibn Hajar, *at-Taqrīb*, vol.2, p.307; Ibn Hajar, *at-Tahdheeb*, vol.10, pp.479-480. Another group of Muhadditheen weakened the hadeeth and they can be seen in the last reference just cited. Al-Albānī said in his commentary to *al-Mishkāt*, vol.1, p.88 after transmitting some of the statements of the *huffādh* about Nahshal:

However, al-Busayrī mentions in *az-Zawā’id*, folio 20, p.1, that the hadeeth has a supporting narration in the hadeeth of Anas.” I say: it contains Yazeed ar-Raqāshī who is da’eef, so if there was a supporting hadeeth for it the hadeeth of Zayd bin Thābit which is

I heard your Prophet (*sallallāhu 'alayhi wassallam*) say,¹

«من جعل الهموم هما واحدا ، هم آخرته ، كفاه الله هم دنياه ومنتشعبت به الهموم في أحوال الدنيا لم يبال الله في أي أوديتها هلك»

“Whoever makes his concern one concern, that being the Hereafter, then Allāh will suffice him in regards to the concerns of the dunya. And whoever is split by following the concerns of the dunya Allāh will not be concerned about which of those things He destroys the person in.”

Ibn Abī Shaybah² reported from Hudhayfah bin al-Yamān (*radi Allāhu 'anhu*)³ who said:

«ألا! لا يمشين رجل منكم شبراً إلى ذي سلطان».

“Beware! Let no man from among you walk even a handspan towards the one who possesses authority.”

reported by Ibn Mājah, no.4105 would take priority because its *sanad* is *saheeh*. Ahmad also reports the same hadeeth however the two haeeh have similar meanings and the one which has the closest wording is the hadeeth of Ibn 'Umar reported by al-Hākim, vol.4, pp.328-329 about which al-Hākim said: “the isnād is saheeh” and adh-Dhahabī commented on it saying: “it contains Abū 'Aqeel Yahyā bin al-Mutawakkil and he has been weakened.

Al-Albānī however did not realise that in another place the hadeeth was mentioned as found in *al-Mustadrak*, vol.2, p.443 and within *at-Takhlees* by al-Hāfidh adh-Dhahabī and was silent about when al-Hākim said: “**the isnād is saheeh**” and did not comment on this. I then found the hadeeth of Ibn Mas'ood (*radi Allāhu 'anhu*) with the wording of the author (i.e. as-Suyūṭī) in a *marfū'* form as reported by al-'Uqaylī, *ad-Du'aḳā'*, vol.4, pp.309-310; Ibn 'Adiyy, *al-Kāmil*, vol.7, pp.2521-2522 – who deemed the narration as being unreliable as did Abū Nu'aym in *al-Hilyah*, vol.2, p.105, who said “a strange hadeeth from al-Aswad and none have elevated to the Prophet except ad-Dahhāk, and none narrated it from him except Nahshal.” The like of the hadeeth is also found in Mursal of Ibn Munkadir, vol.3, p.151 and it is also reported by al-Ājūrī in *Akhlāq ul-'Ulama*, p.108 and also in *Ilal ul-Hadeeth* by Ibn Abī Hātim ar-Rāzī, no.1859. Shaykh al-Albānī deemed the hadeeth of Ibn Mas'ood to be *hasan* as is found in *Saheeh ul-Jāmi'*, vol.5, p.279, no.6065. At-Tabreezī in *Mishkāt ul-Masābīh*, vol.1, p.88, no.264 ascribes it to al-Bayhaqī in *Shu'b ul-Īmān* and deems it to be a saying of Ibn 'Umar, so Allāh knows best. As-Sakhāwī in *al-Maqāsid*, no.884 ascribes it to him also (i.e. al-Bayhaqī) however deems it as a saying of Ibn Mas'ood.

¹ In manuscript 'b' it says: “I heard the Prophet...”

² I have not been able to detect it up until now.

³ Hudhayfah bin al-Yamān Abū 'Abdullāh one of the allies of the Ansār and of the notables of the Muhājireen, his father was al-Yamān and his name was Husayl, a companion who was martyred at Uhud. Many of the *tābi'een* (successors) narrated hadeeth from Hudhayfah and in al-Bukhārī there is a hadeeth wherein Hudhayfah states “The people used to ask the Messenger of Allāh about the good but I used to ask about the evil for fear of falling into it.” He died at the beginning of the khaleefah of 'Alī (*radi Allāhu 'anhu*) in the year 36 AH. See *Tabaqāt Ibn Sa'd*, vol.6, p.15, vol.7, p.317; al-Bukhārī, *Tāreekh ul-Kabeer*, vol.3, p.95; *Hilyat ul-Awliyā'*, vol.1, pp.270-283; Ibn 'AbdulBarr, *al-Istī'āb*, vol.1, p.334; adh-Dhahabī, *Asad ul-Ghābah*, vol.1, p.468; adh-Dhahabī, *as-Siyar*, vol.2, pp.361-369; Ibn Hajar, *al-Isābah*, vol.2, p.223; Ibn ul-'Imād, *Shadharāt udh-Dhahab*, vol.4, pp.96-106.

Ibn Abī Shaybah reported,¹ as did Abū Nu’aym in *al-Hilyah*,² from Hudhayfah (*radi Allāhu ‘anhu*) who said:

«إياكم ومواقف الفتن قيل: وما مواقف الفتن؟ TP³PT قال: أبواب الأمراء يدخل

أحدهم TP⁴PT على الأمير فيصدق بالكذب ويقول ما ليس فيه»

“Beware of the positions of fitan!” It was said ‘And what are the positions of fitan?’ Hudhayfah replied: “The gates of the rulers, for one of you may enter to see a ruler and believe his lies and say that which is not (truly) in himself.”

Ibn ‘Asākir reported from Abū Umāmah al-Bāhilī who said: the Prophet (*sallallāhu ‘alayhi wassallam*) said:

«أبعد الخلق من الله، رجل يجالس الأمراء، فما قالوا من جور صدقهم عليه»

“The furthest creation from Allāh is the man who sits with the leaders and believes whatever evil they say to him.”⁵

Al-Bayhaqī reported from Wahb ibn Munabbih⁶ that Atā’ said:

“Beware of the gates of the ruler! For at the gates of the ruler are tribulations (fitan) like the kneeling places of the camels and you will not achieve any of their dunya except by them taking its like in worth from your deen.”⁷

Ibn Abī Shaybah⁸ and al-Bayhaqī⁹ reported from Salamah bin Qays who said: ‘I met Abū Dharr and he said: ‘O Salamah bin Qays! Three (things) are to be preserved: that you do not combine two wives (in the same house) for you will not be able to be just even if you tried; do not work

¹ I found it in al-Bayhaqī, *ash-Shu’b*, vol.7, p.50, no.9413

² Abū Nu’aym, *al-Hilyah*, vol.1, p.277

³ This question in the hadeeth is not mentioned in manuscript ‘b’

⁴ In manuscript ‘a’ it states “a man will enter...”

⁵ I have not been able to detect this hadeeth.

⁶ He is Wahb bin Munabbih bin Kāmil al-Imām al-‘Allāmah al-Ikhhārī Abū ‘Abdullāh al-Yamānī, he was born in the year 34 AH. He narrated from Ibn ‘Abbās, Jābir and Ibn ‘Umar and those who narrated from him were: ‘Amru bin Dīnār, his two sons and many others. He was well-versed in the Jewish texts (*Isrā’īliyyāt*) from the scriptures of the Jews and Christians. His narrations in the *Musnad* are few and he died in the year 114 AH. For biographies of him refer to: Ibn Sa’d, *at-Tabaqāt*, vol.5, p.543; Bukhārī, *at-Tāreekh*, vol.8, p.164; Abū Nu’aym, *al-Hilyah*; Ibn Khallikān, *Wafayāt ul-A’yān*, vol.6, p.37; adh-Dhahabī, *Tadhkirat ul-Huffādh*, vol.1, p.95; adh-Dhahabī, *as-Siyar*, vol.4, p.544; Ibn Katheer, *al-Bidāyah wa’n-Nihāyah*, vol.9, p.276; Ibn Hajar, *Tahdheeb ut-Tahdheeb*, vol.11, p.166 and also within many other sources.

⁷ In *ash-Shu’b*, vol.7, p.49, no.9408 and it has an addition at the end of it and it was narrated by Abū Nu’aym in *al-Hilyah*, vol.4, pp.29-30 and this is what Ibn ‘Asākir also reported in *at-Tāreekh*, vol.17, p.1480 as is found within the margins of adh-Dhahabī, *as-Siyar*, vol.4, p.549. I also found it in al-Ājūrī but in a longer form in *Akhlaq ul-‘Ulama*, p.108.

⁸ I did not come across it

⁹ Up to now i have not come across it

to gain charity (from people) for the one who lives off charity increases and decreases and do not surround the one who possesses authority for you will not gain anything at all from their dunya except that they would have taken more from your deen.’